

Tentamina Elegantiarum binæ *ſc*
O R,
T W O E S S A Y S
O F
Elegancies,

In order to the bringing of SCHOLARS,
after they can Read and Write true
Grammatical Latin, to a full and clear
Understanding and Writing of *Terſe*
and *Polite Latine*.

Principally intended for accompliſhing the
more Adult YOUTHS in the Free-School
at *Newark upon Trent*,

By John Twells, *School-Maſter*.

Aliud eſt Grammaticæ, aliud Latine loqui.
J. C. Scaliger.

Licensed, March 17. 168 $\frac{1}{2}$.

Rob. Midgley.

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St. Pauls in Ludgate-ſtreet. 1686.

3058. f. 26.

YOUNG MAN
O. A.
AY 2

CLIPPING

In order to the teaching of SCHOLARSHIP
after the school and the school
and the school and the school
and the school and the school
and the school and the school

Travelling intended for accompanying the
more than 100 miles in the free school
and the school and the school

John Wells, School-Master.

John Wells, School-Master.
J. C. Sculliver.

Rev. Mr. Wells

John Wells, School-Master.
J. C. Sculliver.

DOCTISSIMO, EXPERIENTISSIMO, CLARISSIMO,

REI MEDICÆ

Cum GALENICÆ tum CHYMICÆ,

V I R O,

D^{no}. *Johanni Yarborough*, M. D.

Morborum ferè omnium, quà Acutorum
qua Chronicorum,

A N I M O S O

HOSTI, AGGRESSORI, EXPUGNATORI,
FELICISSIMO,

Periclitantis hujusce (innumeras inter alias) Vitæ,

ANNUENTE DEO,

SÆPIUS RESTAURATORI,

Tentamina hæc Elegantiarum, Votivam quasi Tabulam,

AMORIS, HONORIS, GRATITUDINIS,

E R G O,

HUMILLIME, PIENTISSIME,

S U S P E N D I T

JOHANNES TWELLS,

SCHOLÆ PUBLICÆ NOVARCENSIS

M A G I S T E R.

Anno Domini M. DC. LXXX. V.

DOCTISSIMO EXPERIENTISSIMO, CLARISSIMO

R E M E D I C A

Omni GALENICE ET CHIMICÆ

V L R O

Dr. Johann Jakob Wepfer M.D.

Medicus et Chirurgus, d. Acceptorum

in Basiliensi

1711 M O S O

HOCTA ACCEPITUR IN VAGINATIONE

RECEPITUR

et in Basiliensi

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De Libelli hujus Utilitate ad Eloquentiæ
Studioſum Daſtylicum Heroicum cum
Iambico Dimetro.

SI te vera juvat Romanæ gloria Linguae,
Et ejus Elegantiæ;
Si cupis Eloquii flumen, gazasq; Parentis
Totius Eloquentiæ:
Huc tua mens adſit, modicum tua lumina luſtrent
Hanc diligenter codicem,
Qui Ciceronis opes paucis brevibusq; decenter
Comprendit omnes paginis.
Multa dabit multos, largo cum ſœnore, fructus
Illius ardens lectio.
Barbara formabit per ſe tibi protinus ora
Purè loquendi formulis.
Incertumq; reget calamum veſtigia cautè
Servantis ejus jugiter.
Nec finit ut ſimilis ſibi prorsus in omnibus exſtet;
Et morveat aliis nauseam.
Pluribus ecquid opus? Quod Agro ſunt Lilia, quòdq;
Eſt culta veſtis corpori,
Arboribusq; comæ quod ſunt auròq; Lapilli,
Et quod cibus Aromata:
Hoc linguae ſcriptisq; tuis omnino Libelli
Sunt hujus Elegantiæ.
Quippe quod, his faſtiditis, nihil amplius inſit
Orationi gratiæ.

De la obra de la Junta de la Universidad de la Habana, 1897.

The Author to the Bookseller.

Mr. Crayle,

THat I may in some measure satisfy your frequent importunities, and yet safely and modestly consult as well your Advantage, as my own Repute, I have thought fit, instead of the Two whole Books (which indeed are quite finished, and ready for the Press) to send you at present for a New-years-Gift, only a Specimen of each, *viz.* The two first Parts of the *Examination of the Elegant Grammar*, out of Nine; and the Two and Twenty first Chapters of *Scholastick Prologues*, out of Three hundred. Let these first try their Fortunes in the World for a Term or two, and, according to the Reception I find it gives them, I will take my future measures, either of publishing, or for ever concealing the Remainder.

However, Sir, believe me always to be

Your assured Friend,

Newark,
January 1.

1685.
6.

J. T.

Πολλοὶ δὲ εἰς τοῦτον τῷ πατέρων προβαί-
νσι φιλαργυρίας ἅμα καὶ μισοτεχνίας, ὥς θ'
ἵνα μὴ πλείονα μισθὸν τε ἐλέσθαι, ἀνθρώ-
πος τὸς μηδενὸς τιμῆς αἰσθῆται τοῖς τέκνοις
παιδευτὰς, εὖνων ἅμα διὰ δύναντες.

Plutarch of the breeding of Children.

AND yet many Fathers there are, that
so love their Money, and hate their
Children, that lest it should cost them
more than they are willing to spare, to
hire a good *School-master* for them, ra-
ther choose such persons to instruct their
Children, as are of no worth; thereby
beating down the Market, that they may
purchase a cheap *Ignorance*.

I

A

GENERAL EXAMINATION OF THE Elegant Grammar.

Senec. 3. Contr.

*Magna & varia res est Eloquentia, nec adhuc ulli
sic indulgit, ut tota contingeret. Satis felix est,
qui in aliquam ejus partem receptus est.*

A. **W**hat is the Elegant Grammar?

B. The Elegant Grammar is the Art of speaking elegantly.

A. What mean you by speaking elegantly?

B. To speak elegantly, is to express the sense of our minds otherwise than the rules of the native way of speaking require; and yet to be understood with more delight, than we should be, should we follow the natural current of Speech.

B

To

To speak elegantly according to art, is to have in readiness the ways of garnishing Speech; and to be able to give an account why a Sentence must be changed so or so.

A. Wherein doth the elegancy of a sentence consist?

B. The elegancy of a sentence consists generally in the transformation of the same, from its native, into another aspect, the sense remaining unaltered.

A. How many ways may this transformation be performed?

B. Nine :

For the same thing may be expressed otherwise, three manners of ways generally: the first of which is subdivided into two, the second into three, the third into four ways.

For Example :

The same otherwise placed, by		{	Perspicuity. 1.		
		{	Transposition. 2.		
The same thing may be expressed by words	Other	{	more Latine, by	{	Idiotism. 3.
			simply equipollent, by		Transmutat. 4.
			allegorically equipoll.		Transnomination. 5.
			by		
The same, or other, yet expressed after another manner, viz.					
By more than the matter requires, By fewer than ordinary, With an unusual affection, Bound up,		by		{	Dilatation. 6.
					Contraction. 7.
					Figures. 8.
					Verse. 9.

A. How

A. How many therefore are the parts of the Elegant Grammar?

B. Nine. I. *Exposition, clarification, perspicuity.*

II. *Idiotism.*

III. *Transposition*

IV. *Transmutation.*

V. *Transnomination.*

VI. *Dilatation.*

VII. *Contraction.*

VIII. *Figuration.*

IX. *Versification.*

A. Illustrate what you have said by an example; propose a sentence.

B. *Magister meus docet exemplis perpetuis.*

A. How many ways may this sentence be adorn'd?

B. These nine ways:

I. If there be any thing obscure or ambiguous, (or at least may seem such) by explaining and limiting it by some addition, or mutation into another, not ambiguous, word, so that nothing else can be understood, but what I design.

A. Is there any obscure or ambiguous word in the sentence you proposed?

B. Yes. *Magister* is an ambiguous word; for the Masters of divers Arts and Handy-crafts, the Masters of the Horse to Persons of Honour, and the rest, may be stiled *Magistri*; as, *Ma-*

gister Artis, Magister Tabernæ, Officinæ, Magister Equitum, &c.

A. What must a Scholar do in this case?

B. In this case the Scholar must either add some other words, to restrain the generality of the word *Magister*; as, *Magister studiorum meorum*: or change it for another synonymous word, which is not ambiguous; as, *Ludimagister*, or *Præceptor meus*.

So if any one should be said *cepisse labracem*, the sentence will be obscure, because there are few that understand the word, tho' it be extant in *Plinie* and *Plautus*. And again, if a man be said *cepisse Lupum*, it will be ambiguous, because it may be understood that he hath caught either a four-footed Beast, or a Fish, so called. Therefore, if you would have the latter understood, say, *Lupum piscem*; or change it for a synonymous word signifying nothing else, and say, *Lucium cepit*.

A. What do you call such an Explanation of Speech?

B. I call it *Perspicuity*.

A. What is *Perspicuity*?

B. *Perspicuity* is the easiness of a Sentence, as to the matter to be understood.

A. What is the vertue of *Perspicuity*?

B. The *Greeks* call it *ἐνέργεια*, that is, so great

a plainness of Speech, as that the things seem to be set before the eyes.

A. What are the vices contrary to this vertue?

B. The vices contrary to *Perspicuity*, are *Obscurity* and *Ambiguity*.

A. When may a Sentence be said to be obscure?

B. When it can scarce be understood : as, that of *Varro*, *Omnia dapatilia comisse Fani cusiones* ; for, *Omnia opipara comedisse Fani Cariones*.

A. Whence ariseth this obscurity ?

B. This obscurity proceeds from words unknown to the People.

A. What Sentence may be said to be ambiguous?

B. That which admits of a various interpretation : as, if a man should say, *Peto jus* ; he may mean either *jusculum*, or *justitiam*.

A. Whence ariseth this ambiguity?

B. It ariseth from equivocal or homonymous words.

Therefore a word that is obscure, homonymous, or too general, is, like a Rock, to be avoided by him that has a mind to speak perspicuously.

For this reason in our familiar discourse we say not, *Clepta*, or *Directarius*, but *Fur* ; nor *jus*, but *jusculum* ; nor *rem inveniri*, but *hoc*, or *illud*.

Or,

Or, if such a word should thrust it self in, let another word more common, distinct, & special, be immediately subjoyned, to enlighten & limit the former; or let some explicatory, discretive, or determinative epithet be added: as, *Clepta, quod Latinis furem sonat. Fus seu jusculum. Remperdidit, nempe bona sua*: Or, *Clepta furax. Fus coctum. Rem possessam perdidit.*

Words, that by chance light into the same termination, may sometimes be changed into another, free from ambiguity; as, if you should say, *Tu canis*; 'twill be uncertain whether you call any one a Dog, or mean *he sings*. If the first, you will speak more clearly by an Adjective, *Tu impure Canis*; or, *Tu latras ut Canis*. If the latter, you had better say, *Tu cantas, &c.* Or they are to be discriminated by an accent (if possible) either pronounced or marked: as, *venit* in the present tense, from *vénit* in the preterperfect tense. Moreover, he that desires to acquire this great Ornament, must studiously avoid *Amphibolie*, that is, such a placing of the words as may render the sense doubtful. Such is that in *Terence*: *Adeo uno animo omnes Socrus oderunt Nurus*; for one would be at a stand, scarcely discerning, whether *Socrus* was the *Nominative Plural*, and *Nurus* the *Accusative*; or contrariwise. It is supposed the Poet so placed the words, with a design to set out the

re-

reciprocal odium between *Mothers-in-law* and *Daughters-in-law*; which, if so, 'twas artificially done.

A. Must then words that are obscure, homonymous, of a more general signification, and amphibolous, be for ever interdicted a studied clarity?

B. To your four-fold question I answer distinctly, thus :

1. An obscure word appositely used, and in its right place, is commendable : as, if there be any thing you would not have all men indifferently understand, but some one only, that is privy to your counsels and purposes, or some few of the more sagacious. With these did Cicero fill his Epistles to *Atticus*, a wise man, and his intimate friend.

2. An homonymous word, in its proper place, ceaseth to be such ; because words are understood according to the subject matter. For example : A Cook speaks not ambiguously, that says, *Fus piscinum* ; or an Astronomer, that says, *Sol in piscibus*. An homonymous word set on purpose for the ambiguity of the sense, is a pleasant elegancy. As when Tully said, that *Octavius* was *laudandum & tollendum* ; for he might be understood either *tollendum esse laudibus*, or *tollendum de vitâ*.

3. Words of a very general signification are

happily homonymous; for they augment the treasure of the Language with variety of Elegancies. Such are these *Latine* Nouns, *Res, Vis, Locus, Natura, Substantia, Genus, Species*; and the Verbs, *Sum, Habeo, Facio, Do, Gero, &c.*

4. Words of a doubtful meaning fitly disposed in the same Sentence, increase the Elegancy; as, *Fura te velle servare jura.* And *Lingua puerorum facile discit diversas linguas.* Hence the *Distick* so much celebrated.

Quid facies, facies Veneris si veneris ante?

Ne sedeas, sed eas; ne pereas per eas.

A word so placed betwixt two, that it matters not to which it is referred, is an Elegancy; as, *Opus ceptum urgeas vehementer oro.* For here it is a question whether I mean *the work is to be mightily hastned*, or that *I mightily desire it*: And yet, which way so ever you take it, it will not be amiss; and more full if you understand it both ways. But if yet you have a mind to speak it very perspicuously, you may do it by a Comma, or a Repetition, thus:

Ut opus urgeas vehementer, oro.

Ut opus urgeas, vehementer oro.

Ut opus vehementer urgeas, vehementer oro.

A. Proceed to the second part.

B. Secondly, by putting, instead of the usual speech, and common language, *Idiotical*, and proper only to the *Latine* tongue; as if, instead of

of *Magister studiorum meorum*, one should say more latinely, *Meus à studiis*.

A. What do you call this Ornament?

B. This second part is called *Idiotism*, and in specie *Latinism*, *Græcism*, *Hebraism*, &c. when this Language, or that, hath an elegancy unknown to others.

A. What is *Idiotism*?

B. *Idiotism* is an emphatical custom of speaking, proper and peculiar to some one tongue : Or thus,

Idiotism, or *Idiom*, is a propriety, phrase, or form of speaking, peculiar to its own tongue, which cannot be rendred word for word into any other language, but with much barbarity and baldness of expression.

A. How many fold is *Idiotism*?

B. *Idiotism* is two fold, or there are two sorts of *Idiotism*, i. e. *Lexical* and *Grammatical*: Of the first in *Latine* this may be an example, *Potiri rerum*, to reign ; of the latter this, *Potiente rerum Augusto*, when *Augustus* reigned.

A. What mean you by *Lexical Idiotisms*?

B. By *Lexical Idiotisms*, I mean such as cannot be translated out of *Latine* into *English*, *Greek*, &c. word for word, or *iisdem verbis* ; as, *Andire bene*, *Dare verba*, &c.

A. What mean you by *Grammatical Idiotisms*?

B. By

B: By *Grammatical*, I mean such as cannot be translated by the same *Case, Person, Tense, &c.* as, *Sole orto, &c.*

Of *Lexical Idiotisms* see a plentiful Harvest in Mr. Walker's *Idiomatical Dictionary*; of *Grammatical* here.

A. How many are the general subjects of Grammatical Idiotisms?

B. The general subjects of *Grammatical Idiotisms* are two.

A. Which are they?

B. 1. *Single words.* 2. *Phrases.*

A. In what heads of single words are Grammatical Idiotisms found?

B. 1. *In Substantives.* 2. *In Adjectives.* 3. *In Pronouns.* 4. *In Verbs.* 5. *In Participles.* 6. *In Adverbs.*

A. How many Rules do you observe in delivering the Idiotisms of Substantives?

B. Four.

A. Which is the first Rule?

B. It is an Elegancy, instead of the *Substantive* or *Abstract*, to use the *Adjective* or concrete, in the *neuter Gender*, either singular or plural; as, *Verum, falsum, bonum, multum, &c.* (or *vera, falsa, &c.*) for *veritas, falsitas, bonitas, multitudo, &c.*

A. Which is the second?

B. To

B. To circumscribe the names of Offices by a *Noun* which denotes the Subject or Object, with *ab* or *ad*, is the peculiar of the *Latines* :

For they say,

Secretarius, à secretis.

For Scriba, à manu, or ad manum.

Consiliarius, à consiliis, or ad consilia.

This form of speaking requires a *Dative case* of the person to whom this duty or service is performed : as, *Est mihi à manu* ; *Domino suo à pedibus*, &c. unless you speak by a *Personal Adjective*, as *Cicero* did, when he said, *Servus meus à pedibus*.

A. Which is the third ?

B. Any *Noun* assuming *Res*, and being turned into the *Genitive case*, or into an *Adjective*, makes an elegant *Idiotism* : For *Plautus* says, *Res voluptatum*, for *voluptas* ; *res cibi*, for *cibus* : and *Cicero*, *Res bellica*, *militaris*, *nummaria*, &c. for *bellum*, *militia*, *nummus* or *pecunia*, &c. So also *Vis* : as, *Vis flammæ*, or *flammea*, for *flamma* ; *magna canum vis*, for *multi canes*, &c.

A. Which is the fourth ?

B. The *Latines* do elegantly compare *Nouns Substantive* by the *Adverb magis* : as *Plautus*, *Hominem magis asinum nunquam vidi*.

In imitation of which, why may not one say, *Magis Homo, Rex, Doctor, Miles, &c. magis vinum,*

num, &c.? that is *verius*, more truly; or *melius*, better. But that jocular comparison of Nouns, which the same Author used, *O patrum patriuissime!* and, *Nullus me est hodie punus punior*, we ought not to imitate, except, as he did it, for sport.

A. How many Rules are to be observed for the Idiotisms of Adjectives?

B. Four.

A. Which is the first?

B. A local Adjective is changed into its Substantive with the Preposition *De*, or *A*: as, *Aper Sylvestris*, or *de Sylva*; *Homo aulicus*, *de aula*; *Scholasticus*, *de schola*, &c. So Cicero's *Poeta de populo*, that is, *popularis*; Ovid's *Ales ab Indis*, for *Indica*.

Observation. Nay the Preposition is sometimes understood, especially in Poets; as *Sallust*, *Tæda pice & sulphure*, for *è pice & sulphure*, or *picea & sulphurea*. *Ære Clypeus*. *Virg. Syracusis* *gleæ*, for *è Syracusis*, *Syracusanae*, &c. Therefore we speak most latinely, *Vinum Cretæ*, *Hispaniæ*, *Hungariæ*, &c. for *è Cretæ*, or *Cretense*, &c.

A. Which is the second Rule?

B. A Local or temporal Adjective is changed for on Adverb: as *Plaut. Tu intus pateram proferto foras*, for *pateram intraneam*, or *quæ est intus*. *Virg. Apparet domus intus*, i. e. *interior*. *Ter. Hinc civis*, i. e. *hujus loci*. *Idem. Interea tempus*,

tempus, for *interjectum tempus*, &c. *Plant*: *Nunc copia*, for *præsens copia*.

A. Is this elegancy common?

B. No. Very rare, yet worth knowing.

A. Which is the third Rule?

B. *Adjectives* of quality are changed into their abstract *Nouns* with the Verb *sapit*, *olet*, or the like; for we say, instead of *novus*, *novitatem sapit*; *barbarus*, *barbariem olet*, *redolet*; *rusticus*, *rus refert*, &c.

A. Which is the fourth Rule?

B. *Partitive Adjectives* are elegantly changed into the *Noun Genus*, or else joyn themselves to it: as, *Quidam homines*, *quoddam genus hominum*. *Omnes homines*, *omne genus hominum*. *Nulli homines*, *nullum genus hominum*. *Quod genus hominum*, i. e. *quales*. *Id genus hominum*, i. e. *tales homines*, &c.

A. How many Rules are there for the Idiotisms of Pronouns?

B. Six.

A. Which is the first?

B. In lieu of the Interrogative *quis*, the Latines use *quid* with a *Genitive case*, elegantly: as, *Quid homo*, or *quid hominis*? *Quæ res*, or *quid rei*? The same happens in the *Redditive*: as, *id hominis*, *id rei*, &c. for *is homo*, *ea res*, &c.

A. Which is the second?

B. When any one speaks of his own affairs, he

he useth *hoc*; when of his, whom he speaks to, *istud*; when of the affairs of some third man, and one who is absent, *illud*: as, *Per caput hoc juro*, says the Deity in *Virgil*, pointing to its own.

Sic oculos, sic ille manus, sic ora gerebat. Id.

A. Which is the third?

B. *Ille* and *ipse* demonstrate some person or thing with honour, *iste* with content for the most part.

A. Which is the fourth?

B. When two things are to be expressed by Pronouns, *hic* is spoken of the nearer, *ille* of the more remote: But when three, *hic* signifies the nearest, *iste* the more remote, *ille* the farthest off. And yet *Valerius Maximus*, tho' a superstitious observer of this elegancy, once neglected it: as, *Brutus, inquit, par gloria Romulo: quia ille urbem, hic libertatem Romanam condidit.*

A. Which is the fifth?

B. *Idem qui*, and *idem ac*, and *idem illi*, are said most Latinely: but *idem cum illo* wants the authority of the middle-age: as,

Hesperus eadem stella	}	<i>Quæ Phosphorus.</i>
		<i>Ac Phosphorus.</i>
		<i>Cum Phosphoro.</i>

Phosphoro in the Dative is Poetical.

A. Which is the sixth?

B. These Pronoun Primitiyes, *Ego*, *tu*, *sui*, do etim-

emphatically double their *Accusatives*; as, *me-me*, for *me*; *tete*, for *te*; *sese*, for *se*.

A. How many Rules are to be observed for the Idiotisms of Verbs?

B. Seven.

A. Which is the first?

B. The Latines very elegantly use some active Verbs, instead of passives: as, *Terra movet*, for *movetur*. Cic. *Venti posuere*, for *posuerunt se*. And *Tempestas sedavit*, for *sedata est*. Virg. *Cum mare turbat*, Varro. *Mores Populi Romani mutarunt*, for *mutati sunt*. Liv. *Præcipitat nox*. Virg. *Olim volventibus annis*, Idem: *Non qui volvunt, sed qui volvuntur*. *Decollat spes*, i. e. *decollatur*. *Vehens curru*; not the Charioteer, but the Passenger, &c.

N. B. In all these the Pronoun *se* seems to be ellipted. See the *I Sylvula Verborum* in the Oxford Grammar.

A. Which is the second?

B. On the contrary, they use some absolute Verbs actively: as, *Spirare odorem*; *olere hircum*; *sapere rem suam*. Plaut. *Celerare iter*; *penetrare se aliquo*; *ruere se*, &c. See more of this sort in the second *Sylvula Verborum*.

A. Which is the third?

B. The Latines elegantly signify passion by Deponent Verbs, i. e. such as indeed were once Commons, but even in Tully's age had either altogether

altogether, or almost, laid down their passive signification: as, *Adipiscor, auxilior, complector, meditor, polliceor, testor, &c.* For, says Plautus, *Non ætate, sed ingenio, adipiscitur sapientia. Lucili. Auxiliatus est à me. Cic. Uno maleficio scelera omnia complexa esse videntur. Ter. Meditata mihi sunt omnia. Metellus, Aliis statuæ pollicebantur. Cic. Publicis literis testata sunt omnia, &c.* See the fourth *Sylvula Verborum*. But these are as it were *Lexical*; let us come to *Grammatical*.

A. Which is the fourth?

B. Any one speaking of himself in *Latine*, may elegantly speak in the plural number; as, *Cic. Nos valemus, i. e. ego valeo.*

OBS. Modern Languages do the same in the second person, by way of complement: but for that reason to speak so in *Latine*, *ineptire est*, says *Comenius*.

B. Which is the fifth?

B. The Imperative Mood by the help of the Indicative of the same Verb, *Si* coming between, commands more urgently; as, *Plautus, Bibe, si bibis.* In imitation whereof you may rightly say, *fac, si facis; scribe, si scribis; perge, si pergis;* by the figure *Antanaclasis*.

A. Which is the sixth?

B. Perfect time, whether past or to come, is very *Latinely* expressed by a *Participle* of the *preter* or *future tense*, with the Verbs *do, reddo,*
volo,

volo, curo, rogo: as, Dabo tibi hoc effectum, for efficiam; curabo efficiendum; volo te rogatum, &c.

A. Which is the seventh Rule?

B. An action perfectly past is elegantly expressed by a Neuter Participle of that tense, with the Verb *habeo*: And therefore a man may say instead of *feci, habeo factum, scripsi, habeo scriptum; Solvi, habeo solutum*. One would take it for a meer *Anglicism, Germanism, or Italism*; but it flows from the nature of things. And this construction is meet with the *English* and *Germans*, and *sawce* with the *Latines*.

A. How many Rules do you give for the Idiotism of Participles?

B. One only.

A. What is it?

B. A Participle of the present tense, coming with a Verb of the preter tense, or future, takes to it self the signification of that tense: as, that of *Martial, Vilior hæc nobis alio mittente fuisset, i. e. si alius misisset. Cæsar. 1. Civil. Quos ab urbe discedens Pompeius erat adhortatus, i. e. quum discessit. Plaut. Menachmei A. 2. sc. 3. Herus eruit me dicto audientem, non imperantem sibi, i. e. qui futurus essem dicto audiens. See Francisus Sanctius, lib. 1. cap. 4. Vossius de Analogia, pag. 233.*

A. How many Rules do you give for the Idiotisms of Adverbs?

C

B. Four.

B. Four.

A. Which is the first?

B. Adverbs of place, time, and plenty, have elegantly a *Genitive case* after them: as, *Ubi locorum? Ubiq; terrarum, nusquam Gentium, interea loci, Nunc temporis, olim seculorum, &c. Satis verborum, Ter. Abunde fraudis, Virg. Largiter mercedis indispicar, Plaut.*

A. Which is the second?

B. By a *Grecism* also Adverbs of plenty admit of an *Accusative case*: as, *Cic. Satis tempus habet. Si satis consilium haberem. Ovid. fortunam habuit satis. Apul. Vinum affatim habemus, &c.*

A. Which is the third?

B. To change an *Adverb* into an *Adjective* of the *Neuter Gender*, either singular or plural, is a pleasant *hellenism*: as, in the singular, *Turbidum lætari, Hor. Sursum ferri. Lucr. magnum clamare, Plaut. indoctum canere, Hor.* In the plural, *Multa gemens; insueta rudentem; terram crebra ferit, for crebrò, Virg.*

A. Which is the fourth?

B. 'Tis no less pleasant to leave that *Adjective* in the *Gender* of the person, whether masculine or feminine: as, *Virg. Nec minus Æneas se matutinus agebat, for mané. Idem. Gregibus nocturnus obambulat. Hor. Serus in cælum redeas. Idem. Delicta majorum. Immeritus lues. Impar congressus Achilli, Virg. I Æn. v. 479. for impariter.*

A. In

A. In how many Rules do you lay down the Doctrine of Idiomatical Phrases?

B. In Fifteen.

A. Which is the first?

B. A proper name being put by *Apposition* (as the modern Grammarians, or *Epexegetis*, as the ancient call it) to a common name, may be turned into the *Genitive case*, or changed into an *Adjective*: as, we say grammatically, *Urbs Roma, arbor ficus, &c.* but more latinely, *Urbs Romæ, or Romana. Arbor fici, Cic. or ficulnea, Appuleius.* So *Livie, Arboris abietis.* For (says *J. C. Scaliger*) it is one thing to speak *Grammatically*, another to speak *Latinely*.

A. Which is the second Rule?

B. It is a *Grecism*, when Nouns betokening divers things are put in the same case, as if they belonged to the same thing: as, we say grammatically, *Terra Gallia, Regio Thessalia, &c.* but more latinely, *Terra Gallia, Regio Thessalia, &c.* Thus *Livie* and *Appuleius* use to speak.

A. Which is the third Rule?

B. A *Noun Substantive* is most latinely changed into an *Adjective*, and put into the *Neuter Gender*: as, we say grammatically, *Generosa honestas; mordax veritas; quanta inanitas; major serenitas, &c.* And yet *Persius* said more latinely, *Generosum honestum; mordaci radere vero*

auriculas. Quantum est in rebus inane! And Statius also, Majus serenum, &c.

By the same Rule.

It is a *Grecism*, but most grateful, to *Latinears*, for the *Adjective* to be changed into the *Neuter Gender*, and the *Substantive* to be put in the *Genitive case*: as, we say grammatically, *Secretus locus. Lubrica juventus: Ultima seditio. Ardui montes. Serenum cælum. Vanus rumor*; or *inanis fama, &c.* But *Tacitus* and others have said more *latinely*, *Secretum loci. Lubricum juventæ. Ultimum seditionis. Ardua montium. Serena cæli. Vana rumoris*; *inania famæ, &c.*

It is also a *Grecism* to change the *Adjective* into an *Adverb*, and the *Substantive* into the *Genitive case*: as, when *Plautus*, for *larga merces*, said *largiter mercedis*. But it is an *Hebraism* to change the *Adjective* into the *Genitive case* of the abstract *Substantive*: as when for *vir iracundus*, is said *vir iræ. Jac. i. 20.* for *spiritus lenis*, is said, *spiritus lenitatis. Gal. 6. i.* And for *Mammona iniquus Mammona iniquitatis. Luc. 16. 9.* And so often in *Scripture*.

A. which is the fourth Rule?

B. An *Adjective* of fitness is elegantly omitted, and instead of the *Dative case*, is used a *Gerundin do*: as we say grammatically, *Esne par oneri ferendo? Non sum sufficiens debito solvendo. Semen idoneum sationi. Charta apta scri-*

pitioni.

ptioni, &c. Latinely, Esne ferendo? Non sum solvendo. Semen exoletum non est ferendo, Plin. Charta emporetica non est scribendo, &c.

A. Which is the fifth Rule?

B. It is a *Grecism* to put the part affected after Verbs, Participles, and Adjectives in the Accusative case: as we say grammatically, *Clarus genere. Hirsutus pedibus. Similis voce, colore, criminibus, &c. Tacitus more latinely, Clari genus. Virg. Hirsutus crura. Mercurio similis vocemq; coloremq; & flavos crines, &c.* In the Accusatives, *quod ad, quantum attinet* are ellipted.

According to the same Rule.

Adjectives of plenty, knowledge, care, study, and their contraries, require in a *Latine* construction an Ablative, in a *Greek* a Genitive case: as one may say grammatically, *Cantharus plenus aquâ, vacuus vino; vir præstans animo, invictus labore, eruditus artibus, plenus vitiis, &c.* But more latinely, *Plenus aquæ, vacuus vini: Arabes frugum pauperes, odorum divites, Apul. Sociorum inops, Tac. Rudis artium. Peritus rerum; ignarus omnium. Præstans animi. Invictus laboris. Integer vitæ scelerisq; purus. Hor.* Yet in all these Genitives there is a defect of some Ablative, which governs them. As, *Arabes pauperes* [*proventu*] *frugum. Inops* [*à comitatu*] *sociorum. Rudis* [*cognitione*] *artium. Purus* [*à crimine*] *sce-*
ris, &c.

By the same.

Adjectives of power, in imitation of the Greeks, change an *Ablative case* for an *Infinitive Mood*. A man may say grammatically, *Dignus amore. Difficilis flexu. Largus donis. Audax subeundis passionibus. Bonus inflandis calamis, & dicendis versibus, &c.* And yet more sweetly by an *Infinitive Mood*, *Dignus amari. Difficilis flecti. Largus donare, Horat. Audax omnia perpeti, Idem. Boni convenimus ambo, tu calamos inflare, ego dicere versus, Virg.*

A. Which is the sixth Rule?

B. To express the *Accusative case* of the Pronoun *me, te, se*, before an *Infinitive Mood*, after a Verb of a *Finite Mood*, signifying desire, is an insolent, rare, and yet pleasant *Latinism*. Grammatically, *Facere studeo. Faciam, ut tu cupias facere sumtum. Quisq; studet prestare cæteris. Plautus more latinely, Ego me id facere studeo. Faciam, tu ut te cupias facere sumtum. Omnes homines, qui sese student prestare cæteris, Sallust.*

A. Which is the seventh Rule?

B. To Verbs of disagreeing, keeping off, contending with, and some signifying motion, is joyned a *Dative case*, in imitation of the Greeks. Grammatically, *Diffidere ab aliquo. Differre ab alio. Arcere lupos à grege. Comitari aliquem, &c.* Latinely, *Discordat parcus avaro, Hor. Differt sermoni sermo,*

mo, Idem. Virg. Solus tibi certet Amyntas. Idem, Arcebis gravido pecori. Idem, Solstitium pecori defendite. Plaut. Voluptati comes mæror sequitur, &c.

A. Which is the eighth Rule?

B. The *Latines* have a custom of putting many Verbs Actives Absolute, that is of concealing their Accusative cases. As you may say grammatically, *Abstinere se à placitis. Degere alicubi vitam. Solvere navim è portu. Fallere hostem. Occupare animum, &c.* Latinely, *Abstinere placitis. Degere alicubi, for habitare. Solvere è portu, for egredi. Non fefellerunt insidiæ, Liv. Opinio falsa occupavit, for obtinuit, Agellius.*

A. Which is the ninth Rule?

B. There are four ranks of Verbs, that instead of an *Ablative case*, elegantly assume a *Genitive*; but by an ellipsis of some *Ablative*, viz. 1. Verbs of being thoughtful, doubtful, and pensive. 2. Verbs of plenty or scarceness. 3. Verbs of pining, and buying. 4. Verbs of accusing, condemning, or asloiling.

1. We say grammatically, *pendere animo, and excruciaci animo. Desipere mente. Falli spe, &c.* But *Latinists* had rather say, *Pendere animi* [supple, cogitatione.] *Excruciari animi* [sc. sollicitudine.] *Desipere mentis* [sc. errore.] *Falli spei* [sc. opinione or expectatione, or some such Ablative.]

2. Grammatically, *Abundare divitiis, egere consilio, implere vino, carere pecuniâ, &c.* More

latinely, *Quarum abundemus rerum, & quarum indigeamus*, Lucilius [sc. copiam] Cic. *egere consilii* [sc. ope, re.] Virg. *Implere vini* [sc. liquore.] Ter. *carendum erat tui* [sc. præsentiâ.]

3. Grammatically, *Æstimare magno*, Cic. *Vendere plurimo*, Idem. *Valere minimo*, Ulpian. *Data magno æstimas, accepta parvo*, Sen. Yet the self-same good Authors have spoken more latinely by a Genitive. *Æstimare magni, vel parvi. Flocci facere. Nibili pendere. Nauci habere, &c. Quanti vendidisti? Tanti, pluris, minoris, &c.* To compleat the sense thus supply the ellipsis, *Æstimare* [rem] *magni* [pretii;] or thus, [pro] *magni* [æris pretio.] *Facere* [rem] *flocci*; or [pro re] *flocci. Quanti* [æris pretio] *hoc emisti, aut vendidisti?*

4. Cicero said grammatically, *Accusare* [aliquem] *de veneficio*; and again in another place elliptically, *Condemnare crimine* [supple De.] But again elsewhere more latinely by a Genitive, *Postulare flagitii; Absolvere criminis, condemnare capitis; tenere furti, &c.*

That you may the better apprehend these elegancies, note that *accusare de veneficio* is entire, but that the Genitive after these Verbs depends on some of these Ablatives, either expressed, or suppressed, sc. *Crimine, scelere, peccato, actione, causâ, pœna*. So that a man may be said *accusari*, and afterward *condemnari*, or *absolvi*
de

de crimine veneficii, [which is complete.] But for brevity and elegancy (the general causes of ellipsis's in all Languages) [De] was first omitted. So *Martial*, *Arguitur lentæ crimine pigrityæ*. At length the Ablative it self became concealed, and the Genitive only was expressed: as, *Arguere pigrityæ. Accusare veneficii. Damnare sceleris, &c.*

A. Which is the tenth Rule?

B. That which a *Latine* Grammarian speaks by Gerunds and Supines: *Ibo visum*, or *ad visendum*. *Misit quæsitum*, &c. an imitator of *Grecism* expresses by an Infinitive Mood: as, *Ter. It visere ad eam. Plaut. Parasitum misi petere argentum. Hor. Persequar frangere. Ving. Non venimus populare penates, &c.*

A. Which is the eleventh Rule?

B. The common Grammar saith, *Cum hoc & hoc fieret*, or *sub, ab hoc; inter hæc; postquam, &c.* Which are most *latinely* exprest by two Ablatives, the one a Noun, the other a Participle, which the *Latine* Grammarians commonly call *Ablativus consequentiæ*, and the *English* the *Ablative case Absolute*: as, *Pompeio pugnante*; that is, *cum pugnaret, in ipsâ pugnâ. Pompeio victo; postquam esset victus*: Or thus, [*sub*]. *Pompeio pugnante. [à] Pompeio victo.*

Obs. 1. You may also find two Nouns so put, by an ellipsis of the Participle: as, *Gicerone Consule,*

Consule, sc. *Res gerente*. *Me puero*, sc. *Existente*. *Navigare vento secundo*, sc. *aspirante*; *vento adverso*, sc. *obstante*. *Vento nullo*, sc. *afflante*, &c.

Obs. 2. Again you may find a Participle of the Preter tense used alone so, as it may betoken a consequence; yet the Ablative case of some other Substantive is tacitly implied: as, *Cæsar, audito*, sc. *rumore*. *Nondum comperto*, sc. *Nuntio*, &c.

A. Which is the twelfth Rule?

B. Instead of a Participle you may use a Verbal Substantive most latinely: as, *Agellius* says, *Homo fabulator*. *Virgil*, *Populum late regem*, i. e. *regnantem*.

A. Which is the thirteenth Rule?

B. A Grammarian to the Verb joyns its Adverb, but a *Latinist* had rather have an Adjective in the Neuter Gender, nay sometimes in the Masculine or Feminine, either singular or Plural. See the third and fourth Rules for the Idiotisms of Adverbs.

By a *Hebraism* also, not grating to *Latinears*, a Gerund noting the certainty of the action may be joyned to a Verb: as, *Videndo videre*, &c.

A. Which is the fourteenth Rule?

B. The Latines have a strong inclination to the ellipsis of Prepositions, especially in Nouns, 1 of Time, 2 of Place, 3 of Measure, 4 of the Cause.

I. Of

1. Of Time. *Anno hoc*, (i. e. *in anno hoc*.) *Mense Maio* [in.] *Die quinta* [in.] *Colloquebamur tres horas*, [i. e. *per*] or *tribus horis*, [in.]

2. Of place. *Unde venis?* *Ex Italiâ, Venetiis, Mediolano, Româ*. [i. e. *ex Venetiis, è Mediolano, &c.*]

Quo ibis? *In Italiam, Venetias, Mediolanum, Romam*, [i. e. *in Venetias, &c.*]

Ubi est ille? *In Italiâ. Venetiis*, [i. e. *in*] *Mediolani. Roma*.

Here the Candidate of Eloquence must observe three things.

1. That Names of Cities and Towns are very commonly used elliptically: the Names of whole Countries and Islands very seldom: as, *Navigare Cyprum*, for *in Cyprum*, said *Livie*. And *Ter. Proficisci Ægyptum*, [i. e. *in Ægyptum*.]

2. That the Names of Cities of the first and second Declension, and the singular number, are put in the Genitive case instead of the Ablative, by a double ellipsis. So, *Ubi?* *Romæ* [in *urbe Romæ*.] *Mediolani* [sc. in *urbe Mediolani*.]

3. That this ellipsis is imitated by five Noun-Substantives common, viz. *Domus, humus, rus, bellum, militia*: and yet not in every thing; for we say only,

Ubi est? *Domi, humi, rure*, or *ruri, belli, militiæ*.

Unde redis? *Domo, rure. Tolle humo*.

Quo ibis? *Domum, rus*.

3. Of Measure. The Preposition is understood in Nouns of Measure : as, *Capua distat*

Româ } *Iter tridui* [per iter tridui.]
 } *Itinere tridui* [ab itinere tridui.]

4. Of the Cause, Whence, or why, any thing is, or is said, may also be put elliptically in the Ablative case : as, *Est puer ætate*, [i. e. *ab ætate*.] *Sapientiâ senex*, [i. e. *à*.] *Est mater nomine* [*à nomine*.] *Non verca re*, &c.

The same *Latines* put two Prepositions together, one of their casual words being understood. *Cicero* often, *In ante Calendas* [in *Diem ante Cal.*] *Ex ante diem nonarum* [ex termino, qui fuit ante——] *Liv.* *Ex templo è circa Prætorem missi ad civitates nuntii* [ex hominibus, qui erant circa Prætorem.] So *Seneca* in *de irâ* [in libro de irâ,] &c.

A. Which is the fifteenth Rule ?

B. It is a delicacy amongst the *Latines* to joyn together two Conjunctions, or Adverbs of the same signification : as, 1. Copulatives, *Que* & ; *Etiâ* & ; *Etiâ quoq;* *Quoq;* *etiâ* : for says *Cicero*, *Apertâq;* & *clarâ voce dicere.* *Macrobius*, *Existimo nonnihil ad consuetudinem veterum, etiâ & Prætoris, accedere.* *Plaut.* *Et hoc quoq;* *etiâ.* *Lucret.* *Est etiâ quoq;* *ubi proprio lumine possit*, &c. 2. Concessives, *Etsi quamvis non fueris suâsor, approbator certè fuisti*, *Cic.* *Quânquam etsi magnum me dixisset*, *Apul.* 3. Ordinatives,

clatives, *Post deinde, Ter. Deinceps inde, Liv. Deinde postea, Ulp. Tandem deniq; Apul. 4. Illatives, Ergo igitur, Apul. Itaque ergo, Ter.*

A. Are Idioms always confined to some one language only?

B. Idioms, strictly so call'd, are so peculiar to one Language, that others cannot imitate them, whether they lie in single words: as the Greek *ἐντελέχεια*, which the Romans themselves are said to circumlocute thus, *Vis rerum viva, motuum principium*; and the Latine, *Parentare*, i. e. *Personis funeratis aut funerandis, ceremoniarum apparatu, honorem (veluti Parentibus) exhibere*: Or in Sentences: as, *Post homines natos*, Since the creation of man, which no modern Language can translate *ad verbum*, no nor the Greek neither. These are termed *Idiotismi stricti*.

Others are not so the monopoly of any one tongue, but that they may be common to two or more Languages. Such are all pure Latine words used by Classic Authors, and many Sentences: as that of *Plautus, Nescio quid habeo in mundo*; *Anglicè, I know not what in the world I have.* So *habeo scriptum, solutum*, may idiomatically be translated *verbum de verbo* into the English, German, and Italian Tongues. *Quantum est in rebus inane?* for *quanta est in rebus inanitas?* is common to Latine and Greek: So *inania famæ, lubricum juventæ*, for *inanis fama, lubrica juven-tus, &c.*

Vir

Vir iræ, spiritus lenitatis, mammona iniquitatis, are common *Idioms* to the Hebrew, Latine, and English Languages. These therefore are stiled *Idiotismi laxi*.

A. **Wherein lies the Virtue of Idiotism?**

B. The Virtue of this Ornament lies in the Emphasis that is in the validity of the signification, which other tongues cannot attain to even with a Periphrasis; such are many expressions of the *Greeks, Latines, English, &c.* inimitable in equal nervosities by other Languages.

A. **How many Vices are contrary to this Virtue?**

B. The Vices which stand in opposition to this Virtue are Three, sc. *Barbarism, Solecism, Xenism, or Peregrinity.*

A. **What is Barbarism?**

B. *Barbarism* is defined by *Diogenes* in his seventh Book thus, Ο βαρβαρισμός ἐστὶ λέξις ὧσα τὸ ἔδος πρὸς εὐδοκίμην [vel εὐδαιμονίαν] Ἑλλήνων, adde Ρωμαίων. By *Suidas* thus, λέξις ὧσα τὸ ἔδος πρὸς εὐδοκίμην. In *English* thus, *Barbarism* is a word used contrary to the custom of approved Authors. Again, *Comenius* defines it thus, *Barbarism* is, when in a *Latine* Sentence a word is made use of, which either is not *Latine*, as *avisare* for *certiorem facere*, or *præmonere*, or not conformable, in some circumstance or other, to the practice of pure writers, as *filie* for *fili*.

Scioppius

Sciopius thus, *Barbarism* is a sin against the Rules of *Orthoepia*, *Prosodia*, *Etymologia*: such Rules, I mean, as are built upon the Writers of *Tully's* Age.

1. Against *Orthoepia*: as, *Mecenas* for *Mæcenas*, *Exspecto* for *exspecto*, *doc-tus* for *do-ctus*, &c.

2. *Prosodia*: as, *Compétitor* for *Competitor*, *Oporinus* for *Opórinus*.

3. *Analogia*: as, *Gratitudo* and *ingratitudo* for *animus gratus* and *ingratus*, or *gratum* and *ingratum*, *certitudo* and *incertitudo* for *certum* and *incertum*, *adversitas* for *res adversæ*, *turbida*, *gravis fortuna*, &c.

A. What is the true signification of the Adjective *barbarus*, a, um?

B. *Barbarus* is synonymous to *extraneus*, *peregrinus*, one of another Country, from *extra*, *foras*.

A. What is *Solecism*?

B. *Suidas* defines *Solecism* thus, *λόγος ἀκατάλληλος συντεταγμένος*. *Vox incongruè constructa*, the *Latines* call it *Stribligo*.

Sciopius thus, It is (saith he) a sin against the Rules and Figures of Construction.

Comenius thus, It is a *Solecism* when *Latine* words are joyned together unlatinely, that is, after a manner unusual to the *Latines*: as if one should say, *Facere damnum* for *dare*, or *dare iacturam*

jacturam for *facere*. *Milites vigilant in monte* for *milites speculantur de monte*, in these the words are *Latine*, but coupled unlatinely. So if one should say, *Magna fur*, or *misera homo*, it would be *Solecism*, no less than *pugio mea*, *perfectus Londini*, *penes Romanis*, or such-like.

A. What is *Xenism* or *Peregrinity*?

B. *Peregrinity* or *Xenism* is when we in *Latine*, or *Greek*, &c. unelegantly imitate an *Idiotism*, elegant in another Language.

Sciopius defines it thus, *Peregrinitas est verborum Latinorum usus ad idiomata aliarum linguarum consuetudinem conformatus*: as, *Non me latet* is an unelegant imitation of the *Greeks* ἔμηνει. So *superior illius* is a *Peregrinity* in imitation of the *Greeks*, who use a *Genitive case* after a *Comparative degree*, by an *ellipsis* of *περ* or *περς*, which really governs the case, instead of *illo*, which is governed of *præ* understood.

So the verbal translations of our *Englisk Idioms* into *Latine* is mostly *Xenism*: as, *Let us take our heels and run away*: *Capiamus nostros calces & fugiamus*: for which *Terence* saith elegantly, *Nos in pedes conjiciamus*, &c. *Cæsar*, *Nos fugæ mandemus*.

He doth the clean contrary: *Politum oppositum facit*, for which *Tully* saith, *Ab illo contra fit*.

I stand in great need of Learning: *Sto in magno*

magno opere doctrinæ: for which Cicero said, *Doctrinam magnopere desidero*, and such-like.

A. Verbius no man should ever happen upon such uncouth expressions, but having consulted his Grammar and Dictionary, should without any more to do, say with Terence, *Nos in pedes conjiciamus*, or with Cæsar, &c.

B. You think so, because you have already gone thro' Terence and Plautus, Cæsar and Cicero, and by long use and custom have bin so inured to this & no other Phrases upon this subject, that all other seem uncouth to you: but to convince you that it is far otherwise than you imagin, do but consult the Vulgars translated last night by one of the lower Forms, or rather those your self translated three or four years ago. And again, Tell me this, seeing every thing may be expressed so many several ways (I have heard our Master say at least an hundred) in a quaint and elegant stile, and seeing some few of the ways are only proper in a plain and familiar stile, which we are now speaking of, because they only are idiotical, and in use: do you think that all Nations have made choice of the same forms and expressions to be in common use, and agreed together which should be rejected?

A. It were impossible that they should: for how should we that speak English know what

D

Phrases

phrases they have made use of to be in common use in France, Italy, or Spain; or what are the common phrases in German, Turkish, or Persian Languages? And as impossible it would be for them to know what ours are.

B. So that you must now confess, that if One of any of these Nations should come to learn our Language, or One of our Country to learn theirs, and know the significations of all words in their respective Tongues, yet he might fall upon as uncouth Phrases as those I propounded.

A. I am now convinced that he may: for how shall we Englishmen know that these are in use more than any other in their Languages, having one perhaps clear differing from theirs in our own Mother Tongue; and probably theirs will seem as strange to us, as ours do to them.

B. No question but it will; but this, which you rightly apprehend, will be more clear by an instance or two. Suppose *Latine* was now spoke in *Italy*, as once it was; here comes one of that Country into *England*, and *English* is the Language, he hath a desire upon occasion to speak the same in effect with this piece of his Mother Tongue, *Rogo te, amice, mihi Virgilium tuum ad horam unam aut alteram utendum des, & eum tibi reddam integrum*. How do you think he would express himself?

A. I

A. I fancy that he (not knowing the Idiom of our Language, and observing the manner of speech in use in his own tongue) would be apt to say thus : I intreat thee, my Friend, that thou maist give to me, to be used, thy *Virgil*, to one hour or another, and I shall render him to you entire. Nor indeed can I well conceive how he should speak any otherwise, being ignorant of our usual manner of speech, in this particular ; but surely we should count it very strange English.

B. If a French man should come, he would have some other kind, which yet would differ as much from our English, and seem as strange, the same you may understand of an Italian, of a Spaniard of a Dutch-man, or any other whatever. All would be different, and all uncouth:

A. How would a Frenchman speak in this case ?

B. My master, I pray you of lending me your *Virgil* for an hour or two, &c.

A. How a Dutchman ?

B. Do me though (i. e. amabo) your *Virgil* an hour, two, three, and I will give you it back again unhurt.

A. How an Englishman that can speak pure, i. e. proper, good English ?

B. Sir, I would desire you to lend me your *Virgil* for an hour or two, and I will send it safe back.

This is *Idiotical* ; the other *Peregrinity*.

A. How would a Latinist (for want of skill in the propriety of the English tongue) at the first meeting salute you ?

B. Be safe, Friend.

A. Why do you suppose he would choose that form of expressing himself ?

B. Because it is an *Idiom* in *Latine*, *Salve amice*.

A. How would a Frenchman speak upon the same occasion, and for the same reason ?

B. Good day, my Master, how do you bear your self ?

A. An Italian how ?

B. How stands your Lordship ? or, how stand you ?

A. How a Dutchman ?

B. Good day, my Master, how goes it with your health ?

A. What should they say, if they would speak proper English ?

How do you do, Sir ? I am glad to see you well : for the other are *Xenisms* in imitation of their own familiar expressions ; but this is our *Idiom*.

A. Are these three all the vices opposite to the virtue of Idiotism ?

B. To these you may add one more, tho' some comprise it under *Xenism*.

A. What

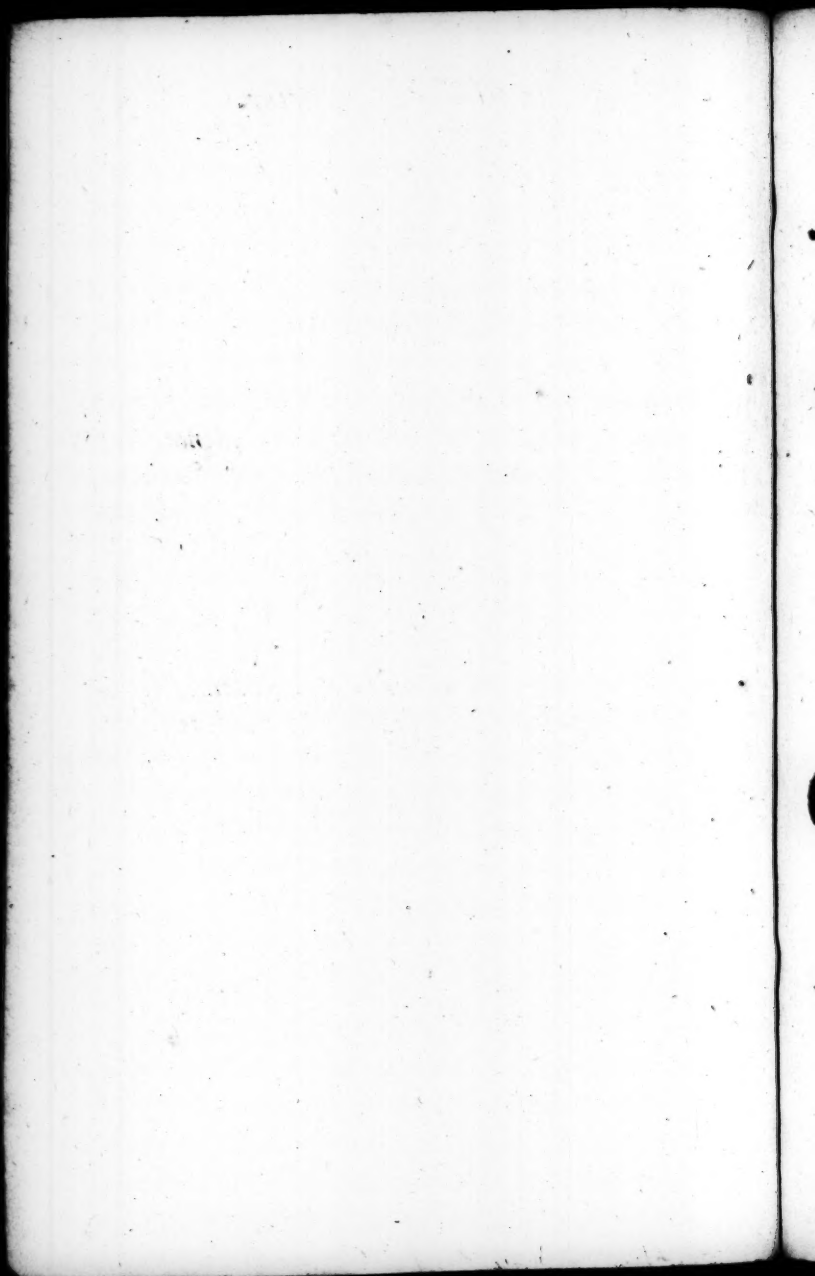
A. What is that ?

B. It is called *Archaism*.

A. What is *Archaim* ?

B. *Scioppius* answers for me thus, *Archaismus* est usus verborum, quæ intelligebantur quidem *Ciceronis* ætate, sed tamen in usu esse desiêrunt. *Archaism* is the use of words, which truly were understood in the Age wherein *Tully* lived, but yet had ceased to be in use : as, *Senati* for *Senatus*, *Plebes* for *Plebs*, *Satias* for *Satietas*, *Secus virile* for *Sexus virilis*, *Locus hostibus ignarus* for *ignotus*, *Bellum Punicum posterior* for *posterius*. Such are *Nævius*'s words, who begins his first *Punick War* thus, *Quei terrai Latiai* (vel *Latiei*) *hemones tuserint*. *Virésque frudésque Punicas fabor* ; for *Qui terræ Latiae homines tuderint* (vel *fregerint*) *vires fraudésque Punicas fabor*.

F I N I S.



Scholastick Prolusions
TO THE
ART
OF
ORATORY.

PUram requirimus Latinitatem, ad inescandum oblectandumq; Ingenia: Quia impuræ, qualis sordida illa vulgaris, variis variarum Gentium Barbarismis & Solæcismis inquinata Latinitas, gratiæ inesse nihil potest: nausea potius & fastidium, etiam ad elegantes Authores, per inelegantem illam viam translatis. Ut ergò Latina quævis Schola purum putum referat Latium, danda est omnino opera.

Iidem de Eleganti Elegantiæ studio:

OMnium hominum nemo est, qui pulchro aliquo Terræ tractu, amæno camporum & montium conspectu, pulchrisq; hortis & vineis, & speciosis animalium formis, & concinnis ædificiorum structuris, & decorâ veste, & bene conditis cibis, & suaviter modulante Musicâ, &c. non capiatur. Et cur ergo non magis illis per quæ Homines magis sumus, afficiamur & oblectemur, Cogitationum & Linguae Elegantis? Ah quàm pulchrum est sapere! mente scilicet ad quidvis pulchrum pulchrè excogitandum pollere. Quam pulchrum linguâ esse politum! ad quidvis pulchrum pulchrè eloquendum, animisq; persuadendum, potentem.

Ibidem.

QUin & Deo ipsi nos per verbum suum alloquenti, sermonis artificia adhibere placuit omnia, plusquam ullus Demosthenes aut Cicero imitari posset. Ad divinorum itaq; Eloquiorum intelligentiam facit Elegantiæ sermonis non ignorare Artes. Hinc summi Theologi antiqui & recentes, Tertullianus imprimis, & Lactantius, Hieronymus, Ambrosius, Augustinus, Gregorius, nupèrg; Joh. Calvinus, Sermonis elegantium cum Rerum maiestate ita copulârunt ut non sapientiæ tantum divinæ doctores, sed & Eloquentiæ Romanæ, tersissimiq; stili agnoscantur ab ipsismet Criticis duces. Ut nihil, sit cur Vos, Theologiæ studiosi, purioris Latinitatis studium à vobis putetis alienum. Vobis præ omnibus, qui homines humanâ alloqui necesse habetis linguâ, hoc incumbit, ut cum pro Deo, Deiq; loco, Vobis conveniat loqui, loqui annitami Deo digne, h. e. Linguâ eruditâ. (Jes. 50. 4.)

Scholastick Prolusions
TO THE
Art of ORATORY.

CHAP. I.

*What means we are to use, to make a
Sentence Elegant.*

I Have always been of an Opinion, that whatever is to be exploded in *Manners*, ought to be hissed off the Stage in *Speech*. For as the *Manners* of the rude Mobile are not much approved, so *Speech* is little grac'd by the gibberish of the half-learn'd Vulgar.

Language, if it be not ordinary and trite, attracts the minds of the Hearers, and with a kind of Majesty offers it self to be ador'd with admiration. Wherefore we conclude it ought to be of another make than that of the common people.

By the *Language of the Vulgar*, I Note, mean not that which is *Latine*, *Learned*, and *Elegant*, tho' the common
fort

sort use it: for 'tis impossible but that the People should retain to themselves some things, of what they have received from the more learned, pure, and unprophaned.

Precept 1. First therefore, do not use rustic, barbarous, and improper words, the too frequent admission whereof makes a Language rough and boisterous.

Precept 2: Observe, secondly, a quite different Order in placing words one among another.

Precept 3. Thirdly, a witty and ingenious invention of expressions of Fancy, which we commonly call *Phrases*, and such as stand at a great distance from the sense of the Vulgar, will leave the Sentence more graceful.

Of the first of these I design only to advertise you here, reserving the particulars for Chap. 22. where I intend a most exquisite and curious account of all those impurities that stain and soil the native complection of the *Latine* Tongue.

Of the second there will all over occur many both Precepts and Submonitions.

Of the third I shall speak somewhat in

in this place, and therefore do thus exemplifie.

Whereas in *English* the ignorant Many are used to write thus,

I have not received a Letter from you this Twelve-month :

A lover of quaintness and elegancy will raise himself above the common level, and expresse himself on this, or some such-like manner;

You write Letters to me, as Astrologers to Almanacks, once a Year.

This is now the second August, since I saw your hand at a Letter.

The Sun hath once compleated his yearly circuit, since you grac'd me with a Letter.

The Sun hath made his annual progress thro' all his Cælestial Houses, since I broke up the seal of one of your Letters.

The Sun hath run thro' all the Lines in the Zodiack, since I saw one from you.

And whereas our common form of Speech used to be,

Sir, I shall make bold to come and see you by and by :

The more polite and genteel make use of this, as a more elegant and civil expression,

Sir,

Scholastick Prolusions to the

Sir, I shall take the boldness to wait upon you.

Again the proletarianous and homely Phrase creeps thus upon the ground,

I do verily believe such or such a thing:

But they, that by a liberal and more generous Education are become Sons of Art, distinguish themselves, as by their Manners, so by their Language, from these Plebeians, and say,

I do verily persuade my self, I am very confident, I do assure my self of such or such a thing; and so a thousand ways, according as every mans Fancy leads him,

So in Latine,

Amicitiae nostrae integritas nos delectat maximè.

Nondum Saturni revolutionem absolvit.

For which the illiterate swarm would have said,

Multum gaudemus, quia boni sumus Amici.

Nondum complevit annos triginta.

Magnitudo amoris in te mei officium linguae vel expeditissimae superat.

Virtus tua me tibi amicum fecit.

Vvrite

Vivite felices, memores & vivite nostri, Tibullus

Sive erimus, seu nos fata fuisse velint.

Porcis hæc comedenda relinquis.

Horatius.

Hoc animo scito omnes sanos, ut mortem servituti anteponan. M. Ciceron.

Hyems adhuc rem geri prohibuerat.

Idem.

Nec verò Aristotelem in Philosophia deteruit à scribendo amplitudo Platonis. Idem. Orat. 5.

Quoniam me loqui voluistis, aliquid de vestris vitis audiat. Ibidem.

Hæc quum Crassus dixisset, parumper & ipse conticuit, & à cæteris silentium fuit. 3. de Orat. 141.

Namq; hæc duo, Musici qui erant quondam iidem Poetæ, machinati ad voluptatem sunt versum atq; cantum, ut verborum numero & vocum modo, delectatione vincerent aurium satietatem. Ibid. 172;

Sic omnibus in rebus, voluptatibus maximis fastidium finitum est. Ibid. 98

CHAP. II.

How the Obscurity of a Sentence is to be avoided.

WHEN Nature first gave Mankind the use of Speech, it was past all doubt, to the intent that what

we

we had conceived in our minds, we might utter in our words. For this reason 'tis one of the principal virtues of Speech, to be dilucid. For he that speaks obscurely, had almost as good hold his peace, and say nothing.

And there is nothing that worketh more effectually the obscurity of a Sentence, than a vulgar Perswasion, that between the Adjective and Substantive, between the Supposite [*i. e.* the Nominative Case] and its Verb, between the word governing and the word governed, and such other like, something ought to be inserted.

Precept.

Now, that we may avoid all danger of Obscurity arising from this artificial order of the words, let us so place them, that the Adjective may stand near its Substantive, the Supposite near its Verb, the governed near its governour, the Antecedent Case of the Substantive near its Relative; And if any thing do come betwixt, let it be short, and have (as far as the nature of the thing will bear) a respect to both, or at least one of those words between which it is placed : as in that Verse of the Poet,

Calliope

Calliope princeps sapienti psallerat ore. Bassus:
Such is that of Cicero, (nor indeed
can the like be easily found in him
again.

*Bonâ adolescentibus indole præditis sa-
pientes senes delectantur.*

CHAP. III.

*That the Comparative and Superlative
Degrees are very elegantly set after
their Substantives.*

YOU will perceive a greater Ele- Precept:
gancy, and, I fancy, more ta-
king to the ears, if you place a Com-
parative or Superlative after its Sub-
stantive; tho' some others, of whom
Valerius Maximus is one, do not very
religiously observe it: as, *Plato, Qui
sanâ mente est, cui rei adhibeat diligenti-
am majorem non novi, quàm ut filium
reddat optimum. Idem, Nullius injuriæ
qui sibi ipse conscius est, ei jucunda spes
senectutis nutrix optima semper adest.*

Nunc est ille dies, quum gloria maxima *Ennius,*
sefe.

*Nobis ostendat, siue vivimus siue
morimur.*

Fortissimi

Plinius.

*Fortissimi viri & milites strenuissimi
ex agricolis gignuntur.*

*Aul. Gel-
lius, or ra-
ther Agel-
lius.*

*Hippocrates divina vir scientiâ de
coitu Venereo ita existimabat, partem esse
quandam morbi teterrimi: quem nostri
comitiales dixerunt.*

Valerius

Maximus.

*In Theodoro quoq; viro gravissimo
Hieronymus tyrannus tortorum manus
frustra fagitarvit.*

C. Gracchus

*Nunc isti pretia maxima ob tacendum
accipiunt.*

*M. Cicero,
Epist. lib.
7. ep. 7.*

*Imperatorem liberalissimum, ætatem
opportunißimam, commendationem certè
singularem habes.*

*Idem 2
Tusc. 13.*

*Cultura animi Philosophia, quæ extra-
hit vitia radicitus; & præparat animos
ad satus accipiendos; eaq; mandat iis,
& ut ita dicam, serit, quæ adulta fructus
uberrimos ferant.*

CHAP. IV.

*That Numerals, or those Nouns which
signifie Number, are set after their
Substantives.*

Precept.

THUS much you may learn by
the first Example, that those
Nouns that signifie Number (be they
Cardinals,

Cardinals, Ordinals, or Distributives) are elegantly set after their Substantives, which in ordinary discourse use to be set before them ; as, *Aristoteles. Babylon [Ninus] capta quum est ab hoste, ferunt partem aliquam civitatis ejus die tertia nondum quicquam sensisse. Zeno Cisticus adolescentulo inepta loquenti plurima, duas, inquit, aures ideo habemus, & os unum, ut audiamus multa, pauca loquamur.*

Teneros lædunt juga prima juvencos ; Quidius. Frænaq; vix patitur de grege captus equus.

Pluris est testis oculatus unus, quàm Plautus: auriti decem. Qui audiunt audita dicunt : qui vident planè sciunt.

Prima vitæ tempora, media patriæ, Plinius juvenis extrema nobis impertire debemus, ut ipsæ nior. leges monent, quæ majorem annis sexaginta otio reddunt.

Homini non ante diem septimum lethalis inedia. Plinius.

Demosthenes melius, qui se in locum Quintilia- ex quo nulla ex audiri vox, nihilq; pronus. spici posset, recondebat : ne aliud agere mentem cogerent oculi. Ideòq; lucubrantes silentium noctis, & clusum cubiculum, & lumen unum maximè teneat.

Agellius.

Herodotus homo fabulator, in primo historiarum, inventum esse sub terrâ scripsit Oresti corpus, cubita longitudinis habens septem : quæ faciunt pedes duodecim & quadrantem.

M. Varro.

Si cujus legati violati essent, qui id fecissent, quamvis nobiles essent, ut dederentur civitati, statuerant faciales viginti, qui de his rebus cognoscerent, judicarent, & statuerent, & constituerent.

M. Cicero.

Orat. 120.

Quem laborem nobis Attici nostri levavit labor, qui conservatis notatisq; temporibus, nihil quum illustre prætermitteret, annorum septingentorum memoriam uno libro colligavit.

CHAP. V.

That dissyllable Adjectives are to be postpon'd to plurissyllable Substantives.

Precept.

GREAT is the Elegancy of a Sentence then, when an Adjective of two syllables is put after a Substantive, that consists of more; as, *Animus æquus optimum est ærumna condimentum. Socrates saltabat sæpius, eamq; exercitationem valetudini bonæ non parum conferre putabat. Plato,*
Amicum

Amicum bonum habere malim, quàm pretiosissimam coturnicem, aut Gallum, aut per Jovem potius quàm equum & canem ac medius fidius potius quàm Darii aurum adipisci, aut Darium ipsum capere.

Concilium bonum gratiâ parvi facia- Titinnius.
tur. [faciatur priscè dictum.]

—*Cineri gloria sera venit.*

Martialis:

Castâ placent superis, purâ cum veste venite Tibullus.

Et manibus puris sumite fontis aquam.

Pub. Cornelius Rufinus manu qui- Agellius.
dem strenuus, & bellator bonus, mili-
tariq; disciplinâ peritus admodum fuit :
sed furax homo & avaritiâ acri erat.

Avaritia pecuniæ studium habet, quam Sallustius.
nemo sapiens concupivit : ea quasi vene-
nis malis imbuta, corpus animûmq; viri-
lem effæminat : semper infinita insatia-
bilisq; est, neq; copiâ, neq; inopiâ rerum
minuitur.

Pythagoreis interdictum putatur, ne Cicero de
fabâ vascerentur, quæ res habet inflatio- divin. lib.
nem magnam. I. 62.

Tho' you may not find this always Submoni-
observed by great Authors, yet you tion.
will perceive it to have a great deal
of fineness, if you take your measures
from the judgment of the ear.

Divus Hieronymus.

Grandes materias ingenia parva non sufferunt, & in ipso conatu ultra vires ausa succumbunt.

CHAP. VI.

That the word Omnis loves to be placed after its Substantive.

Precept:

E Very Sentence almost uses to be more venust, wherein the word *Omnis* is set after its Substantive; as, *Aristoteles, Animantium omnium hominis corporis habitus proportionem, cerebri habet plurimum. Plato, Oleum arboribus omnibus herbisque prodest maxime, pilis autem animantium omnium nisi hominum nocet plurimum. Idem, Peccatis multis onerata animam ad inferos descendere malorum omnium extremum est. Plutarchus, Viro bono diem omnem festum esse Diogenes dicebat.*

Cæcilius.

Ut te Dii omnes infelicitent, cum male monita memoria.

Pacuvius.

Gnato ordinem omnem ut dederit, enodat patri.

Lucilius.

Rugosi passique senes eadem omnia querunt.

Horatius.

*Scriptorum chorus omnis amat nemus
& fugit urbes. Matres*

Matres omnes filiis in peccato adjutrices, & auxilio in paternâ injuriâ solent esse. Terentius.

Quadrupes animal omne, si lactans est, minus alimenti præstat. Cornelius Celsus.

Hordeum frugum omnium nobilissimum est. Plinius.

Frustra mala omnium ad crimen fortunæ relegamus. Quintilianus.

Virtutis laus omnis in actione consistit: à quâ tamen scepe fit intermissio. Cicero 2 Offic. 19.

Ut deos esse natura opinamur, qualesq; sunt ratione cognoscimus, sic permanere animos arbitramur consensu nationum omnium. Id. 1 Tusc. 56.

And yet Tully 1. Offic. 57. says, *Submonition. Chari sunt parentes, chari liberi, propinqui, familiares: sed omnes omnium charitates patria una complexa est.* And Domitius Afer. *Mulier rerum omnium merita, in omnibus rebus infelix.*

CHAP. VII.

That Nullus uses not unelegantly to be placed after the Substantive it agrees with.

THere is almost no manner of Precept. speaking, disagreeable to ordinary

nary speech, but hath something of Elegancy : And such is the Noun *Nullus*, which therefore is more ornately postpon'd its Substantive, because in common Language it usually precedes it. *Aristoteles*, *Lacedæmoniorum Lege, qui hostem nullum interfecisset, capistro cingebature.* Idem, *Apud Scythas epulo solenni pateram circumlatam accipere non licebat ei, qui hostem nullum occidisset.* *Plato*, *Si quis falsè iterum dixisse testimonium convictus sit, tertio lege nulla testari cogatur : Sin autem tertio, ratione nulla ei postea testimonium dicere liceat.*

Catullus. Namq; ego ab indignis præmia nulla peto.

Propertius. Fabula nulla tuas de nobis concitet aures.

Agellius. Cognatos affinesq; nullos ferme tam esse obsequibiles ait, ut laborem ad capeffendum nihil cunctentur, & statim dicto obediunt.

M. Varro. Bellum nullum nisi pium geri putabant

M. Cicero Illud magis mihi solet esse molestum,

Epist. lib. tantis me impedire occupationibus : ut ad

12. ep. 30. te scribendi meo arbitrato facultas nulla detur.

Idem l. 15. Majus mihi dare beneficium nullum
ep. 8. potes.

CHAP. VIII.

That Alienum, Aliud, Alterum, Utrumq;, Solum, Ullum, Tale, Singula, and other such-like Adjectives, are to be put after their Substantives.

HE that in reading of good current Authors, does strictly examine the scituation of each word, will find more than once or twice the Adnouns, *alienum, aliud, alterum, utrumq;, solum, ullum, tale*, and if there be any more of the same kind, plac'd after their Substantives: as, *Aristoteles, Advenarum quorundam legibus alienis educatorum uti consuetudine creditum est inutile esse ad rectam civitatis disciplinam. Plato, Principium operis totius dimidium esse proverbio dicitur: eumq; qui bene cepit laudamus.*

Precept.

Cui cepe edendo oculus alter profuit. Nævius.

Illud ediscendo scribendq; commune est, utriq; plurimum conferre bonam va- Quintilianus.
letudinem, digestum cibum, animum cogitationibus aliis liberam.

Nunc autem pleriq;, inquit, partis utriusq; amici, quasi probè faciant, duos litigantes destituunt, & relinquunt, de- Agellius.
E 4duntq;

duntq; advocatis malevolis aut avaris, qui lites animosq; eorum inflamment aut odii studio, aut lucri.

Idem.

Multam nos quoq; apud veteres scriptores locutionum talium copiam offendimus.

M. Cicero *Quid de nostris ambitionibus? quid de cupiditate bonorum loquar? que flamma est, per quam non cucurrerint ii, qui hæc olim punctis singulis colligebant?*
2 Tusc. 62.

Note.

To these add *quodvis, quodlibet, totum, cætera, reliqua*, and such others that signifie multitude, commonly called *Collectives*.

Submonition.

However, Tully, *pro Dei 24.* hath, *Sed in eo etiamsi accidisset, culpam regis fuisse nullam arbitrarer, alieni autem a te animi fuit.*

CHAP. IX.

When Tale and Aliud are set before.

MY mind runs upon nothing else, but how I may most profit all the Scholars committed to my charge, by laying out my utmost care and pains to breed them up unto Religion as well as unto Learning: For, alas! where

where there is One without the Other, namely *Learning* without *Religion*, it serves many times but to make men the more desperately debauch'd, and the more mischievously wicked. But at present 'tis You, my young Candidates of more polite Eloquence, whom I address in these my Labours, and therefore it is that I bring such unheard of, in a manner unusual, (I fear) ways of speaking out of darkness (as it were) into open light: Of which sort this is one.

After the Adjective *Tale*, we elegantly place these words: *Nihil, nemo, nullus*, and Pronouns of the Primitive species, which is the self-same; as also, *quicquam* and *ullum* we in like manner set after *Aliud*, nay in different cases: as, *Tale nihil de amico unquam putâssem. Alium nemo vidit. Alias quasdam accepi literas.*

Precept.

Nec nobis præter me alius quisquam Plautus.
Terentius Sossia.

Tale nihil de te, crede mihi, homines Ang.^a Politianus.
existimant.

Si alium, inquit tribunus, neminem Agellius.
reperies, me licet ad hoc periculum utare.

Alius

Idem.

Alius quidam veterum poetarum cuius nomen nunc mihi memoriæ non est, veritatem temporis filiam esse dixit.

M Cicero,

Epist.

l. 4. ep. 3.

Id. l. 2. de

Leg.

His verò temporibus habemus aliud nihil, in quo acquiescamus.

Is enim Magistratus in nostro municipio, nec alius ullus creari solet.

Id. Tusc.

lib. 5: 31.

Humanus autem animus decerptus ex mente divinâ, cum alio nullo nisi cum ipso Deo, si hoc fas est dictu, comparari potest.

Idem:

Necesse est homini tale aliquid accidere.

Idem 3.

Tusc. 2.

Quod si tales nos Natura genuisset; ut eam ipsam intueri & prospicere, eademq; optimâ duce cursum vitæ conficere possemus: haud erat sanè, quid quisquam rationem ac doctrinam requireret, quum Natura satisfaceret.

Idem.

Tales nos esse putamus, ut jure laudemur. For,

Note.

These Pronoun Primitives are very elegantly set after such Adjectives, as otherwise would be placed after their Substantives: as, Unum id. Omne id.

Terentius:

Quicquid præter spem evenit, omne id deputato esse in lucro.

Cæcilius.

Edepol senectus, si nihil apportes tecum quum advenis, unum id satis est. Here would Quintilian have said, *Id unum.* For says he,

Dis-

Discipulos id unum moneo, ut Præcepto Quintilian
res suos non minus quàm ipsa studia a-
ment: & Parentes esse non quidem Cor-
porum sed Mentium credant. Multum
hæc pietas confert studio.

CHAP. X.

That a Pronoun Adjective may be put
after its Substantive.

THIS is a Precept great in vogue, Precept.
and much in use, viz. That
before the Pronoun Adjective may be
set his Substantive: as, Bion Borys-
thenites ad eum qui agros suos vorave-
rat: terra, inquit, Amphiaräum absor-
buit, tu verò terram. Plato, Necessitati
neq; dii ipsi repugnant.

Si quisquam hodie præter hanc, posticum Titinnius.
nostrum pepulerit, patibulo hoc ei caput
defringam.

Noli ex stultitiâ multarum credere Afranius.
esse animum meum.

Is demum miser est qui ærumnam Cecilius.
suam nequit occultare.

Domina nostra pri-vignum suum amat Laberius.
efflictim.

Ecquis est, qui interrumpit sermonem Turpilius.
meum obitu suo. Dicere

Lucilius. Dicere labora, ne res ipsa, ac ratio ipsa refellat.

Terentius. Munus nostrum ornato verbis, quoad poteris.

Plautus. Homo hic ebrius est, ut opinior.

Cor. Celsus. Res eadem magis alit jurulenta quam assa, magis assa quam frixa.

Plinius. Oleum ipsum sale vindicatur à pinguedinis vitio.

Quintilian. Nec interest discentium quibus quidq; nominibus appelletur, dum res ipsa manifesta sit.

Val. Max. Ea demum tuta potentia est, qui viribus suis modum imponit.

M. Varro. Dum te pudet Mani, quod domi tue vides commilitonum tuorum cohortes servis tuis ministrare cæmenta.

M. Cato. Dotes filiabus suis non dant.

C. Cæsar apud Salustium. Neq; cuiquam mortalium injuriæ suæ parvæ videntur.

M. Cicero, 3 Tusc. 2. Sunt ingeniis nostris semina innata virtutum, quæ si adolescere liceret, ipsa nos ad beatam vitam natura perduceret.

Id. 3 Tusc. Hic est ille vultus semper idem, quem dicitur Xantippe prædicare solita in viro suo fuisse Socrate, eodem vultu semper se vidisse exeuntem illam domo & revertentem.

Submonition, But lest you should think that this Precept

Precept requires your perpetual regard, observe these under-written Examples.

Unum etiam vos oro, ut me in vestrum Terentius, gregem recipiatis.

Ita versatus sum in provinciâ, ut nemo C. Gracchus posset verè dicere, assem aut eo plus in numeribus me accepisse, aut meâ operâ quempiam sumtum fecisse.

Priscian, & other not ignoble Gram- Note; marians, allow the Relative *Qui, quæ, quod*, no room among the Pronouns, and indeed their number is very uncertain among the Grammarians; Vossius, lib. I. de Analogia, and some others, adding to those commonly received, *Quis, cujus, cujas*; as also, *Unus, ullus, nullus, solus, totus, uter, alter, neuter, aliquis, alius, reliquus, cæterus, omnis, quisq;, nemo, quidam, ambo, uterq;* : However it be, this is certain, that both *Qui* and its compounds share this kind of Elegancy with the rest of the Vice-Nouns : for we read in

Urbem quam statuo vestra est. Virgilius.

Eunuchum quem dedisti nobis, quas turbas dedit? Terentius.

Naucratem quem convenire volui, in navi non erat. In Plautus.

M. Cicero, *In animis omnium ferè est natura,*
 2 Tusc. 47. *molle quiddam, demissum, humile, ener-*
vatum quodammodo & languidum, se-
nile. Sed aliud nihil est in homine de-
formius.

Id. 5 de fi- *Somnum deniq; nisi quietem corporis*
 nibus bo- *& medicinam quandam laboris afferret,*
 norum: *contra naturam putaremus datum: aufer-*
 54. *enim sensus, actionemq; tollit omnem.*

Idem in *Graves enim dominæ cogitationum li-*
 Fragm. de *bidines infinita quædam cogunt, atq; im-*
 Repub. l. 6. *perant: quæ quia expleri, ac satiari nullo*
modo possunt, ad omne facinus impellunt
eos, qui illecebris suis alliciuntur.

CHAP. XI.

*That a Pronoun Adjective is to be placed
 between the Noun Adjective and its
 Substantive.*

Precept.

BY this graceful way of speaking,
 one may make a Sentence more
 composed: If there be two Adjectives,
 the one nominal, and the other pro-
 nominal, which do belong to one
 Substantive, set the nominal first,
 betwixt which and the Substantive
 place the pronominal: as *Plato, Mare*
civitati

civitati proximum quotidianâ quadam
delectatione eam afficit. Idem. Spartani
quoties bonum quendam virum commen-
dare volunt. Hic vir, inquit, divinus
est.

Mollis illa educatio, quam indulgen- *Quintilian*
tiam vocamus, nervos omnes & mentis
& corporis frangit.

Subcissiva quædam tempora incurrunt, *M. Cicero,*
quæ ego perire non patior. *1 de leg,*
l. 19.

Leviora sunt ea, quæ repentino aliquo *Id. Offic,*
motu accidunt, quàm ea quæ meditata, *127.*
quæ præparata inferuntur.

Commendo vobis parvum meum filium. *Idem.*

Memini in hoc genere gloriari solitum *Id. Epist.*
esse familiarem nostrum Hortensium, *l. 2. ep. 16.*
quod nunquam bello civili interfuisset.

If you can insert any thing be- *1 Note,*
twixt the Pronoun Adjective and
the Substantive, that may respect
both, or either of them, you will be
sensible of a certain greater Elegancy:
as, Morituro Socrati Apollodorus pre-
tiosum quoddam, in quo moreretur, pal-
lium obtulit; cui Socrates: Nunquid
moriturus mihi, inquit, non conveniet hoc,
quod viventi convenit?

Dii tibi dent propria [i. e. perpetua] *Afranius.*
quæcunq; exoptes bona.

Qualem

Agellius.

Qualem fuisse accepimus ferum quendam in ludo Cæsaris gladiatorem : qui cum vulnera ejus à medico execabantur, ridere solitus fuit.

M. Cicero, *In omnibus meis epistolis, quas ad Cæ-*
Epist. 1. 7. farem aut ad Balbum mitto, legitima
ep. 6. quædam est accessio commendationis tuæ.

Id. 1 de *Auditis oratoribus Græcis, cognitissq;*
Orat. 14. eorum literis adhibitisq; doctoribus, in-
credibili quodam nostri homines dicendi
studio flagrârunt.

2 Note.

If in this kind of Speech two Noun
 Adjective be joyned by a copulative
 Particle, let the pronominal Adjectives
 be set between both, just before the
 Conjunction : as, *Libero tuo & admirabili ingenio dilector.*

M. Cicero, *In nobis egregiam quandam ac præ-*
1 de Orat. claram indolem ad dicendum esse cognovi.
 131.

CHAP. XII.

The place of Omne, Nullum, and numeral Adjectives, in company with other Adjectives.

THE Latine Tongue, as Servius well remarks, permits not two full Adjectives to be joyned to one
 Sub-

Substantive without a Conjunction :
And that is the reason why we stile
Pronouns, *Omne* and *Nullum*, and
Nouns that signifie number, not full
Adjectives : for one may find them
adjoyn'd to Substantives, together with
other Adjectives. Of the Pronoun we
have already spoken, of thers we are
now to speak.

Omne therefore, *Nullum*, and the Precept:
numeral Adjective, being in combina-
tion with another Adjective also not
full, linked to one Substantive, do in-
differently claim to themselves with
equal elegancy every place in the
Sentence, and to be set before or after
either the Substantive or Adjective :
as, *Omnis mea felicitas*; or, *Mea omnis
felicitas*; or, *Felicitas omnis mea*. Thus

Omnis nostra vis in animo & corpore Sallustius.
*sita est. Animi imperio, corporis servitute
magis utimur. Alterum nobis cum diis, al-
terum commune cum belluis est.*

Quicquid enim à sapiente proficiscitur, M. Cicero.
id continuò debet expletum esse omnibus 3de fin. 32.
suis partibus.

O mearum voluptatum omnium in- Terentius.
ventor, incaptor, perfector !

In me planè dii potestatem suam om- Idem.
nem

nem ostendere: cui tam subito tot contigerunt commoda.

Agellius. *Libros tres reliquos mercatur.*

Terentius. *Illum, liquet mihi dejerare, his mensibus sex vel septem prorsus non vidisse proximis.*

Submonition. Unless when the other Adjective is full; for then these Adjectives less full, the full ones being set first, are placed before the Substantive very sweetly: as, *Bona omnis valetudo.*

Terentius. *Tace tu, quem esse infra infimos puto homines.*

Agellius. *Nunc videre est Philosophos ultro currere, ut doceant, ad fores juvenum divitum: eosque ibi sedere atque opperiri prope ad meridiem: donec discipuli nocturnum omne vinum edormiant.*

Valerius. *Ludosque & lectisterina continuis tribus noctibus, quia totidem filii periculo liberati erant, fecit.*

M. Cicero, *Pro Academia autem quæ dicenda*
Tusc. lib. 2. *erant, satis accuratè in Academicis qua-*
4. *tuor libris explicata arbitramur.*

Except. But that this neither is unexceptionable, the ensuing instances do demonstrate.

M. Cic. de *Adolescens mori sic mihi videtur: ut*
Senect. 71. *quum aquæ multitudine vis flammæ op-*
primitur:

primitur : Senes autem sicut suâ sponte, nullâ adhibitâ vi, consumtus ignis extinguitur.

Omnium magnarum artium sicut arborum altitudo nos delectat, radices stirpesq; non item : sed esse illa sine his non potest. Id. i Offic. 147:

Neq; ego quenquam hominum esse arbitror, cui magis bonæ felicitates omnes adversæ sient. Terentius:

Spes nulla reliqua in te fiet tibi. Idem.

Eorum consilio sæpe aut non suscepta aut confecta bella sunt, nonnunquam autem illata : ut M. Catonis, bellum tertium Punicum, in quo etiam mortui valuit Autoritas. M. Cic. i Offic: 79.

CHAP. XIII.

That if any thing interpose between the Adjective and Substantive, 'tis no matter whether be set first, but that the Substantive does more frequently lead the way.

I Have already inform'd you by some Precepts, that the Adnoun is very elegantly placed after its Noun ; Nevertheless if any thing intervene betwixt both, tho', what I have advised,

advised, you will for the most part find hold; yet I have often observed the contrary position: as, *Omnium natura est animantium*, or *Animantium natura est omnium*: for both may be said in a manner indifferently for matter of Elegancy. So, *Pietas in Parentes tua, tua in Parentes pietas. Anno ætatis quarto, quarto ætatis anno.* As He in Aristotle, *Quem populus celebrant, omnino famâ perire nullâ potest.* Plato, *Nullas in civitate nostrâ mendicæ sit.* Idem, *Majorem certè virtutem Religione Pietatèq; in Deum nullam in hominum genere inveniri quisquam sibi persuaदेत.* Idem, *Oleum externis corporis nostri partibus optimum, interioribus pessimum est: qua propter ægrotantibus olei usum Medici prohibent.* Idem, *Qui in foro vendit. venalis suæ rei pretia duo nunquam dicat, sed quum unum dixerit precium, si non vendiderit, referat iterum: nec eodem die majus minúsve pretium petat.*

Ennius. *Mâlo hercle suo magno convivant [proconvirantur] sine modo.*

Turpilius. *Amorem intercapedine ipse lenivit dies.*

Plautus. *Longa dies meum incertat animum.*

Divus Hieronymus. *Sola Gallia monstra non habuit: sed*
viris

viris semper fortibus, & eloquentissimis abundavit.

Temporantiâ quoq; Socratem fuisse Agellius: tanta traditum est: ut omnia ferè vitæ suæ tempora valetudine inoffensâ vixerit.

Cæsar Augustus duodecim natus annos aviam pro rostris laudaverit. Quintilianus.

Unde autem facilius, quàm ex annalium monumentis, aut bellicæ res, aut in Hort. omnis Reipub. disciplina cognoscitur?

Quid enim videatur ei magnum in rebus humanis, cui æternitas omnis, totiusq; mundi nota sit magnitudo. Id. 4 Tusc. 37.

Sed quoniam Grammaticus es, si hoc mihi setema persolveris, magnâ me molestiâ liberabis. Id. ad Att. tic. l. 7. ep. 3.

CHAP. XIV.

That to other Adjectives their Substantives are often postpon'd.

BY the assiduous reading of Orators about the placing of other Adjectives, whether they are to be set before or after, you can find nothing certain: and yet one may observe they are generally set first; as,

- Ennius: *Magna ossa lacertiq; apparent homini.*
- Lucilius. *Magna penus parvo spatio consumpta peribit.*
- Ælius. *Ea oblectat spes ærumnosum hospitem, dum hic quod miser est, clam esse censet alteros.*
- Martialis: *In steriles campos nolunt juga ferre iuveni.*
Pingue solum lassat, sed iuvat ipse labor.
- Propertius *Affiduæ multis odium peperere querelæ,*
Frangitur in tacito femina sæpe viro.
- Idem. *Pauperibus sacros vilia thura damus.*
- Quintilianus. *Natura tenacissimi sumus eorum, quæ rudibus annis percepimus.*
- Vitruvius. *Neq; ingenium sine disciplinâ, aut disciplina sine ingenio perfectum artificem potest efficere.*
- M. Cicero, *Aliter enim ampla domus dedecori domo*
 10ff. 133 *mino sæpe fit, si est in eâ solitudo, & maximè si aliquando alio domino solita est frequentari.*

CHAP. XV.

That Nouns of Measure and Weight ought to be put in the Accusative case, or in the Genitive.

THat Nouns signifying the Mete Precept. and Ballance, instruments we measure and weigh by, are wont to be put in the Ablative, the meanest Grammarian sure is not ignorant: as, *Fugerum fune dimensus sum. Romani Brenno aurum balance appendunt.* But Nouns that denote the measure of Length, breadth, height, depth, or thickness of any thing, the space between place and place, or the weight of any thing, are very often wont to be placed by the Learned in the Genitive Case, or Accusative, seldom in the Ablative: as, *Puteus altus ulnarum decem, latus pedes quinq,, longus cubitorum centum.*

Hæc autem basis erat longa pedes duo- Vitruvius. decim, lata pedes octo, alta pedes sex.

Fugerum vocabatur, quod uno jugo Plinius. boum in die exarari potuisset. Actus, in quo boves agerentur, quum aratur uno impetu iusto. Hic erat centum viginti

pedum, duplicatúsq; in longitudinem iugerum faciebat

Columella. In morem horti areas latas pedum denum, longas pedum quinquagenum facito.

Virgilius. Tres pateat cæli spatium non amplius ulnas.

Ovidius. Sulmo mihi patria est, claris uberri-
mus undis,
Millia qui novies distat ab urbe de-
cem.

M. Cicero Is locus est citra Leucadem stadia
Epist. 1. 16. centum viginti.

ep. 2. Cum in castra profisceretur, à qui-
bus aberam bidui.

Plinius ju- Decem & septem milibus passuum ab
nior. urbe secessit.

Propertius Tam multa ille meo divisa est millia
lecto,
Quantum Hypanis Veneto dissidet
Eridano.

Sallustius. A quo mons aberat ferme millia pas-
suum triginti.

Plinius. In Creta terræ motu rupto monte in-
ventum est corpus stans quadraginta sex
cubitorum: quod alii Orionis, alii Eri-
onis fuisse tradunt.

Idem Babylon Chaldaicarum gentium ca-
put diu summam claritatem obtinuit in
toto orbe; propter quam reliqua pars
Me-

Mesopotamiæ Assyriæq; Babylonia
appellata est, sexagenta millia passuum,
amplexa muris ducentos pedes altis.

By these you may take notice that learned men speak by *mille* much more usually than by *milliare*, or *milliarium*; and yet if any man upon other reasons and authorities will defend the use of either, or both, I shall not contend with him about it. Submonition.

CHAP. XVI.

That Nouns signifying Time are put very venustly in the Accusative, and when in that signification they are to be put in the Ablative.

HE that for many days hath been exercised in attentive and sedulous reading of the finest Authors, will own that it is not foreign to their almost daily usage, for Nouns importing Time to be put in the Accusative Case: as, *Plato, Ad literas pueri decennes proficiscantur; ibiq; triennium insistant.* Precept.

Vix unum potes infelix requiescere mens. Propertius

Virgilius.

*Tu faciem illius noctem amplius unam
Falle dolo.*

M. Cicero
filius.

*Sum totos dies cum eo, noctisq; saepe
numero partem.*

M. Cic. de
Seneſtute.

*Nemo eſt tam ſenex, qui ſe annum non
putet poſſe vivere.*

Ibidem.

*Quæ poteſt in vitâ eſſe jucunditas,
quum dies & noctes cogitandum ſit jam-
jamq; eſſe moriendum.*

Note.

Nonius Marcellus, I know, makes a diſtinction. As often, ſays he, as we expreſs years or days by the Accuſative, we mean whole years and days together; and as often as we uſe the Ablative, we intend them by intervals, ſome years or days interpoſing. And truly Mr. Lillie does not much ablude from him in his Rules for Conſtruction, where he tells the young Fry, that Nouns that betoken continual term of Time, without ceaſing or intermiſſion, be commonly uſed in the Accuſative Caſe.

Now to this hypercritical diſtinction, I declare, I cannot aſſent.

For Nouns that betoken a term of Time, whether continued and without intermiſſion, or diſcontinued and by intervals, if they answer to the
question,

question, *How long?* are so more usually, as more elegantly, put in the Accusative Case, than in the Ablative.

But then indeed we use the Ablative Case, when we speak of part of Time, such as answers to the question, *When?* As, for example, if I was any part of the night sick, I may say, *Valetudo mihi nocte familiaris non fuit.* Ad te visam anno proximo.

Non amplius quum plurimum, quàm septem horas dormiebat, ac ne eas quidem continuas. Suetonius de Divo Augusto.

And yet, lest you should take this for a Precept of perpetual force, you may sometimes, let me tell you, find a Noun of continual Time in the Ablative Case: as,

Nihil salutare est, nisi quod toto anno salubre. Plinius.

Quem ego hodie toto non vidi die. Terentius.
Biennio continuo post adeptum imperium pedem portâ non extulit. Sneton. de Divo Tiberio.

CHAP. XVII.

That Nouns signifying Time, conjoyned with some Nouns that signifie Number, are to be used in the Accusative Case ; with others, in the Ablative:

Precept.

THose Nouns that signifie time, if they be conjoyn'd to cardinal Numerals, such as *Unum, duo, tria*, and the like, are more usually and elegantly put in the Accusative, but & if they consort with Ordinals, such as *Primum, secundum, tertium*, then they delight more in the Ablative Case: as, *Annos viginti Platonem Aristoteles audiuit. Urbem Romam Senones Galli octo menses vastare. Regis Alexandri equus Bucephalus vixit annos triginta. Post everfam Trojam anno centesimo sexagesimo, & annis totidem anteceditam Urbem Romam natus est Homerus. Plato anno ætatis suæ octogesimo primo mortuus est. Anno post Urbem Gallorum manibus recuperatam septimo natus est Aristoteles.*

Censurimus

Horarum nomen non minus annos trecentos Romæ ignoratum esse credibile est.

Duo-

Duodequadriginta annos tyrannus Sy- M. Cic.
racusanorum fuit Dionysius, quum Tusc. 57.
quinq; & viginti natus annos dominatum
occupasset.

Postquam mulieris uterus conceperit Agellius.
semen, gigni hominem septimo mense ra-
reter, nunquam octavo, saepe nono, saepe
penumero decimo mense.

Plato, uno & octogesimo anno scri- Cicero de
bens, est mortuus. Senect.

Quapropter tum primum ex plebe alter Agellius.
Bos. factus est duo & vigesimo anno l. 5. c. 4.
postquam Galli Romam ceperunt.

Cicero indeed lib. 8. ep. 26. expref- Submoni-
seth duration of Time in the Accusa- tion.
tive case by an Ordinal, thus: Quum
decimum jam diem graviter ex intestinis
laborarem.

One may find [in] the ellipted Note.
proposition, sometimes, though sel-
dom, expressed: as,

Hoc venisse usu Romae comperi, femi- Agellius.
nam bonis atq; honestis moribus, non am-
biguâ pudicitia, in undecimo mense post
mariti mortem peperisse.

Decem viri in decimo mense gigni ho- Idem.
minem, non in undecimo scripserunt.

CHAP. XVIII.

In what Case Nouns signifying Time are to be put, when the Particles Ante and Post do precede, succeed, or intervene betwixt the Substantive and Adjective.

Precept.

IS not this too frequent with Orators? viz. That Nouns signifying Time, if the Particles *Post* or *Ante* do stand before them, be put in the Accusative Case, as being governed thereof; if behind them, in the Ablative, the casual word depending on the Prepositions being suppressed; if between the Adjective and Substantive, as they are sometimes put in the Accusative, governed of the said Particles *Post* or *Ante*, so often in the Ablative, the casual word influenced by the Prepositions being ellipted: as,

Caesar:

Post diem quartum quàm est in Britanniam ventum.

Sallust
Jug.

Post dies quadraginta, quàm eo ventum est.

Cicero ad
Attie.

Horà post Gabinium condemnaverunt. Hither refer Tanto post, Aliquanto post, Paulo post, Haudita multo post, &c. Annuum

Annum post quintum decimum creati Livius consules.

Alter triumphum patris funere suo Val. Max. quartum ante diem præcessit: alter in triumphali curru conspectus post diem tertium expiravit.

Quo gaudio elatus non temperavit, Suetonius, quin paucos post dies frequenti curiâ jacketaret, invitis & gementibus adversariis, adeptum se quæ concupisset.

Annibal tertio post die, quàm venit, Livius de copias in aciem eduxit. 3. l. 5.

Quæ si hoc tempore non suum diem Servius obiisset, paucis post annis tamen ei moriendum fuit, quia homo nata fuerat. Sulpitius:

Paucis ante mensibus quàm ad te scriberem, excessit è vitâ. Aldus Manutius.

Themistocles aliquot ante annis, quum Cicero in epulis recusasset lyram, est habitus indoctior.

CHAP. XIX.

The Division and Use of Numerals.

IN cardinal Numerals from the Unit Precept 1: to Ten we use one single word: as, *Tria, Quinq;, Novem, Decem.* After Ten till Sixteen we use a compound word,

word, wherein the lesser number precedes : for we say *Undecim, Duodecim, Tredecim, Quatuordecim, Quindecim, Sexdecim*. After this number, even to Twenty, *Priscian* [in his Book *de Numeris, Nummis, & Ponderibus*] charges us to set the greater number first, and then bring in the copulative with the lesser number, thus : *Decem & septem, Decem & octo, Decem & novem*. So,

Plinius.

Decem & septem millibus passuum ab urbe secessit. Tho, M. Cicero said, Ille egit septem & decem annos.

Object.

But either our most classic Authors are corrupted, or else, that which *Priscian* is silent in, one may authentically say, *Septendecim, Octodecim, Novendecim* ; for in *Cicero's* Orations against *Verres*, and *Suetonius's* *Nero*, you may read *Septendecim*, as also *Octodecim* and *Novendecim* in *Eutropius's* Breviary. And therefore *Dr. Linacer* thinks it lawful to speak both ways.

Solution.

Elias Vinetus (a vere great Critick) is of opinion, that because *Priscian* is silent therein, the Ancients did not speak so, but that *Cicero, Suetonius, and Eutropius*, used these Cyphers, XVII, XVIII, XIX, which the Transcribers

bers expressed in whole words, but unlative; especially because in the old *Codexs* it is more frequently read *Priscian's* way.

In Ordinals after the twelfth the Copulative is omitted, if the lesser number precede: as, *Tertiusdecimus*, *Quartusdecimus*, *Quintusdecimus*, *Sextusdecimus*, *Septimusdecimus*, *Octavusdecimus*; otherwise, *duodovigesimus*, *novusdecimus*; otherwise, *Undevigesimus*, thus;

Namq; octavodecimo die excludunt, statimq; concipiunt. Plinius lib. 10. cap. 58.

Tho' in these also the number uses oftner to be expressed by numeral notes, than in words at length.

But if the greater number lead, *Priscian* advises to clap in the Copulative: as, *Decimus & septimus*, *Decimus & octavus*; and yet in the common Prints you may read *Decimustertius*, *Decimusquartus*, and so forward without the Copulative.

But here too 'tis the judgment of *Vinetus* that we may more safely follow *Priscian*, in whose days Books were more uncorrupt than they are in ours.

Precept 3: From Twenty to a Hundred, if the greater number precede, the Conjunction is let alone : as, *Viginti octo*, not *Viginti & octo*; *Trigesimus octavus*, not *trigesimus & octavus*.

Plinius lib. 7. cap. 47. *Ex feminis Livia Rutillii nonaginta septem annos excessit.* And elsewhere, *Quinquagesimo quarto*, *Sexagesimo quinto*, and the like.

But the lesser number is set before the greater, if any Conjunction do interpose : as, *Primus & vicesimus*, or also *unus & vicesimus*; *secundus & quinquagesimus*, or also *duo & quinquagesimus*.

Cicero de Senect.

Plato uno & octogesimo anno scribens est mortuus.

Agellius

lib. 5. cap. 7.

Duo & vigesimo anno postquam Galli Romam ceperunt.

Marcus Cicero tertio & sexagesimo ætatis anno obtruncatus est.

Annus tertius ætatis & sexagesimus Aristoteli atq; Demostheni vitæ eodem prope tempore ademit.

In like manner in Distributives we may say without a Conjunction, *Vicini*, *singuli*, *Triceni bini*, *sexageni quaterni*; but with a Copulative *singuli & viceni*, *bini & triceni*, *quaterni & sexageni*. Some.

Sometime the greater number is set before in the purest writers : as, Submonition:

Equidem haud sum natus annos præter quinquaginta & quatuor. Plautus.

Fero annos octoginta & quatuor. Idem.

Funeratus tricesimo & octavo ætatis anno, & nonagesimo & quinto Imperii die. Suetonius.

Quum ætas tua quinquagesimum & sextum, annum compleverit, quæ summa tibi fatalis erat, spes quidem salutis publicæ te videbit. M. Cicero:

Venerunt post diem quadragesimum & sextum, quàm à nobis discesserant. M. Cicero Filius.

The former way of speaking is more usual, tho' this spoken very sparingly, may, I think, pass : As there is no fault neither in placing the lesser number first without a Conjunction, so it be done mighty warily : as, Note,

Periit cum fratre & filio anno vitæ Suetonius. septimo quinquagesimo.

Sine ullâ molestiâ sumtûve sociorum M. Cicero, septimo quinquagesimo die rem confeci.

After a hundred the greater number uses to lead, the lesser to follow, with a Conjunction in the middle. Precept 41

Illæ præclara institutio Romuli, quum M Cicero, ducentos annos & triginta fere firma de Repub. mansisset.

Idem de **Leontinus Gorgias centum & septem**
Seneſt. 13. *implevit annos.*

Ibid. 68. *Fuit, ut ſcriptum video, Argantonius*
Gadibus, qui octoginta regnavit annos,
centum & viginti vixit.

Id. 2 Offic. 65. *Nondum centum & decem anni ſunt,*
quum de pecuniis repetundis à L. Piſone
lata eſt lex.

And yet the Copulative is more elegantly, I know not how, omitted.

Plinius lib. 7 cap. 49. *Epigenes centum duos annos impleri*
negavit poſſe: Berofus centum ſeptendecim
M. ad Ar- Post Leutricam pugnam die ſeptinge-
tic. lib. 6. *ſimo ſexageſimo quinto.*

ep. 1. *Ut ille, qui quum centum triginta die-*
Id. Offic. rum eſſent cum hoſte pactæ induciæ, noctu
lib. 1. *populabatur agros, quod dierum eſſent*
pactæ non noctium induciæ.

Id. Epift. 1, 16. ep. 2. *Is locus eſt citra Leucadem ſtadia cen-*
tum viginti.

But that the leſſer number may in this caſe precede, that of *Valerius Maximus* is proof enough.

Valerius Repudium inter uxorem & virum à
Maximus. *conditâ Urbe uſq; ad vicesimum & quin-*
gentimum annum nullum interceſſit.

M. Cælius. *Legis, inquit, quæ unum & centeſimum*
caput legit, in quo ita erat: quod eorum
judicium major pars judicârit, id jus
judicatumq; eſto. Ut

Ut tamen in septimum & quinquagesimum atq; centesimum duraret annum.

Plinius lib.
7. cap. 17.
de Epime-
nide,

CHAP. XX.

That Nouns of Number are divided by Poets, compounded by Orators.

ANd forasmuch as Poets too have their Elegancies in speaking, we shall now consider what the Poets and what the Orators are wont to observe in Nouns of Number.

Poets do put asunder those Numerals that Orators put together ; for these use to say, *Decem, duodecim, quindecim, viginti, triginta, &c.* Those, *Bis quinq;, bis sex, ter quinq;, bis decem, ter decem, &c.*

*Tempus ad hoc lustris mihi jam bis Ovidius.
quinq; peractis.*

*Omne fuit Musæ carmen inerne meæ.
Bis senos cui nostra dies altaria fumant. Virgilius.
Bis denis Phrygium conscendi navibus Idem
æquor.*

Hic jam tercentum totos regnabitur annos. Idem:

The unskilful commonly say, *Quater viginti*, which I had rather they would exchange for *Octoginta. Ducenti*

Note.

& *Trecenti*, and such-like others, are in Prose much more usual.

Submonition.

But as *Virgil* spoke by a compound number,

Virgilius.

Triginta magnos volvendis mensibus orbes;
So did *Linie* by a divided one,

Plinius.

Homo crescit in longitudinem ad annos ter septenos, tum deinde ad plenitudinem.

CHAP. XXI.

That Mille and Sexcenta use to be spoken, one by Orators, the other by Poets.

There are a thousand testimonies of this Precept, both in Writers of former times, and especially in those to whose lot it hath fallen to live in this age of ours: And it lies thus;

Precept.

When you have occasion to speak some great uncertain number, in Prose say *Sexcenta*, in Verse *Mille*: as, *Gaudia mille feres me si laudabis amicum. Sexcentas amicitiae nostrae testes literas ultro citroq; missicula vimus. In vulgaribus hominum amicitiiis sexcentos invenias, qui neglecta amicorum utilitate, suam diligenter exquirant.*

Lucilius.

Tu mille nummum potes uno quærere centum. Non

Non anni domuere decem, non mille carinae. Virgilius.

Ecquis non causas mille doloris habet. Ovidius.

Plus millies jam audiui.

Terentius.

*Ex eodem videntur genere error, mar-
ra, susurri, barri, horror, ferrum & hu-
iusmodi sexcenta.*

Bartolo-

maus Sca-
la.

Testes sunt Scholastici sexcenti.

Beroaldus.

Possum tibi verò proferre sexcentos.

Politianus.

*Quid enim delectationis habent sex-
centi muli in Clytemnestra.*

M. Cicero,

Epist. lib.

7. ep. 1.

Submoni-
tion.

Yet Agellius sometimes, and Quin-
tilian very often, use *Mille*, as also
Cicero elsewhere *Millies*, in this sense.

*Ajax quo animo traditur millies oppo-
tere mortem, quam illam perpeti ab alio
maluisse.*

M. Cicero,

1 Offic.

113.

CHAP. XXII.

*That some Words and Phrases have been
polluted by the use of the ignorant and
unlearned.*

WE must needs confess that it Precept,
fares with the use of the La-
tine Tongue much after the same man-
ner as it doth with Manners; now
for the good to be changed for the
worse, and for our Youth it self to
copy

copy out the bad with more ease than the good, this is nothing strange or incredible : Let us therefore (that our Young men may not be wholly immerst in the filth and off-scouring as it were of the *Latine* Tongue, when they have occasion (as they daily have) for speaking and writing that Language) specify a few of those impure barbarous Words and Phrases which have been soisted in, whil' st those that are *Latine* and pure have been carelessly neglected, and set aside.

In the first place therefore, I do impeach *Salust læsæ Linguae Romanae*, for barbarously using *Solut*, for *solutus est* ; and

Paritas opes. for *partas*.

And *Joseph Scaliger* for using *juvarunt* and *adjuvarunt*.

Aures erroribus personantur.

Valeant, qui bonis cōdirectantur.

Hoc me injusso factum est.

Materia ictibus resistendis apta.

Canes mundiora loca immingunt.

Justus Lipsius, for

Canis illum permingit.

Frigidis imprime juvor.

Mibi abunde satisfacitur.

Isaac Causabon, for

Tot palmis, tot lauribus.

Lana pectita.

Strigil

Strigil est supellex.

Omnes mortales omnium ævorum.

Mensura cujus fundum sit collisum.

Jacobus Thuanus, for saying

Substraxit, Substractus, Aboletus, Coliturus, Percussit.

And Paulus Jovius, for saying

Prosterneutes se, for Prostrantes.

Burdo-Scaliger makes a most notorious Solecism in the Preface to his conjectanea upon M. T. Varro *De Lingua Latinâ* (for the use of which excellent book I am indebted to the most learned Dr. White, the Reverend Arch-Deacon of Nottinghamshire, since Lord B^p. of Peterborough;) which he thus begins :

Non dubito quin hæc Conjectanea in M. Varro-nem maturius edenda erant, quod à quibusdam, &c.

So doth Lipsius, in saying

Sol meridiæ erat.

Vereor ut milites non pellant.

Non ambigo quin peregrinationem laudabis.

And Cazabon,

Multa quorum interpretibus ne suboluisse quidem videbamus.

Fussit me Rex ut tibi significarem.

Thuanus,

Castellum aggrediuntur, sed irritò successu, qui intro erant, gnâviter se defendentibus.

Tantum terroris oppidanis injecit, ut tandem po-sitis armis deditionem faciunt.

Incommodare aliquem.

Masseius.

Masseius,

Amiculam breviorē tunicæ superinduunt.

And Famianus Strada,

*Nos monitōre necesse non habemus, for moneri
necesse non habemus.*

Pecuniam mutuo dare, for mutuam.

Paulus Jovius, Henricus Stephanus, and Jos.
Scaliger.

Putant se occisos iri : which deserves a lash.

Lipsius, an exact imitator of the faults, *i. e.* of
the *Archaisms*, of Varro, Sallust, and Sisenna, how
insolently and obsoletly does he speak !

Volupe mihi auditu est.

Hilum non ego deterior.

Vale mi oculissime.

Non magis propitium expresseris.

In civitatibus est confluges vitiorum.

Nay he began one of his Epistles in the first
Edition of his first Century thus :

Aio Locutio tu lita : ego fidei strenuē.

Guess what the man means.

Durst I presume to be this enigmatical Gen-
tleman's OEdipus, I would unriddle him thus :

*Tu noli silere diutius, sed scribe, ut Deum illum,
qui ab aiendo & loquendo nomen sortitus est, habeas
propitium ; sicut ego fidem habeo propitiam, quam ser-
uari, scribendo scilicet, sicut acturum me promiseram.*

And indeed this Sentence is rather obscure
than antique : So is that of Hen. Stephanus, con-
ceived on the nonce to puzzle Boys with. Re-

Rebare te fari scio, fabare nescio.

Of Salust's *Archaisms* these are a Specimen;

Famæ, famarum, famas.

Magnas vis, for vires.

Armis decoribus, for decoris.

Senati, for Senatûs.

Plebis, for plebs.

Satias, for Satietas.

Sallere, for Sallire.

Secus virile, for sexus virilis:

Calui, for Decipi.

Claudere, for claudicare.

Egere aliquam rem.

Supplicium, for Supplicatio.

Locus hostibus ignarus, for ignotus.

Nay even *Erasmus* himself, a Writer of yesterday, is not without expressions which were accounted *Archaiical* or old-fashion'd by *Cæsar* and *Cicero*: for what else are those in the end of a Colloquie entituled *Male valere?*

Ge. *Ciendus est alvus, movendus est alvus.*

Li. *Imò sistendus est magis, for cienda, movenda, sistenda.*

It smells old, says *Angelius Politianus*, to say *totiens, quotiens, quinquiens, deciens, viciens, triciens, vicensimum, tricensimum*, for *toties quoties*, &c.

Adrian the Emperour, cited by *Charisius*, lib: 2. taxes *Augustus* himself of Innovation, for using the word *cbiter* instead of *per viam*, (for which
very

very expression, *i. e. per viam*, *Augustus* reprehends *Tiberius Claudius*: *Scribis enim* (says he) *per viam* ἀντὶ τοῦ obiter) used by *Plautus Cistell.* or *in viâ* used by *Ter. Hec. 5. 3.* or *in itinere* used by *Cicero at Artic. l. 9.*

And lest you should stand in a maze at this, I do assure you, that in the latter-end of *Augustus's* reign the face of the *Latine* Tongue was so innovated, that shortly after *Seneca* says that the men of his Age do not speak *Latine*. His very words are these, *Ep. 39.*

Vide ne plus profectura sit oratio ordinaria, quam hæc quæ nunc vulgo Breviarium dicitur, olim cum Latine loqueremur, Summarium vocabatur.

Of this Impurity called *Neoterism*, are they guilty, saith *Quintil. lib. 9. cap. 3.* and *l. 8. c. 3.* who say

Huius rei invidere, and not with *Cicero* and others *banc rem*.

Incumbere illi, and not *in illum*.

Plenum vino, and not *vini*.

So was *Muretus*, for saying

Figmenta Poetarum.

Ne optimi quidem jaculatores semper collimant [aim] for *collineant* [hit the mark.]

Juxta præceptum Hesiodi.

Martialis Silio Italico coævus fuit.

Quorsum necesse est?

Hoc tibi imputabis.

Syllabæ modus impedire mutationi videtur.

Ad Episcopi munus promoveri.

How severe was Tullie upon Antonie for innovating the signification of one word, viz,

Contumeliam facere, for *pati*. *Nonne melius est* (says he) *mutum esse, quàm quod nemo intelligat, dicere?*

How much more then, think you, had he been alive, would he have storm'd at *Paulus Manutius*, who, tho' otherwise a most fine Writer, innovates both significations and Phrases; such are, *Ingratitudo, Speculatio, Contrarietas.*

Damnum pati.

Dissuadere aliquem ab aliquâ re, for *dehortari*.

Adhibere fidem alicui, for *habere fidem*, or *credere*. Such also are these of *Masseius*,

Mercimonio dare operam, for *Mercaturæ*.

Locus exercendo mercimonio idoneus.

Fluvios, quamvis ad jugulum usq; aqua pertingeret, transibat, for *pertineret*: For *pertingere* was not used in this sense in the Golden Age of the Latine Tongue, altho' it be found in one corrupt place of *Salust* and *Cicero*.

So quæ Arabes de Angelorum corporibus turpiter astruunt, for *affirmant*.

Ut minimum, for *minimum*, or *ad minimum*.

Spiritum mortificationis spiritui speculationis præferre.

Hactenus de toto vitæ cursu, nunc præcipua de dictis

dictis ac moribus per species exsequemur, for distinctè or singulatim.

Toto ditionis suæ imperio, for regni or provinciæ.

Cujus bonitatem supplices exoramus, ut nos ad celestia regna pervenire patiatur, for oramus, implo-ramus.

Aliquot Collegia in eâ Urbe fundavit, for condidit, constituit; for fundare is as much as stabilire.

Proprium Navarrae gentis est conversio Ethnicorum.

Compenset Deus hanc ejus in nos voluntatem.

Virgo à Meacensi quodam procere expetita, for Magnate.

Christianæ doctrinæ fundamenta memoriter habuit, for memoriæ mandârat.

Meminisse and Recitare memoriter is Latine, but not discere memoriter.

Totum illud bellum circitet annum viguit, for tenuit: Vigere is averr'd by Festus not to belong to warlike affairs.

Secus mare; secus aream (which Charisius says are both fatuum and sordidum dictu) for juxta, secundum.

Talarem tunicam in caligas infundunt, for in Braccas or femoralia; for calige are Soldiers shoes.

Detrimentum passus est.

Homini voluptuoso jucunda proponere, for voluptuario, as Cicero, Plautus, and Terence speak. Plinie the younger makes voluptuosus adequate to voluptate

voluptate plenus, but *Masseius* unskilfully uses it for one that hunts after pleasure.

These, and such-like new-fangl'd words and phrases, do extremely muddy *Masseius's* *Latine*, and argue that he took more pains than reason or science to write that Language.

Now *Lipsius's* upstart novities would amount to a compleat Volume, I shall there give you a tast, and away. He useth

Septimana sustantively for *dierum hebdomas*, which is spoken not only *novè*, but also *sordide*, saith the greatest of Criticks.

Saltem, for *tantummodo*.

In Consistorio decretum est.

Vide ne seducat te affectus, for *auferat*, in errorem inducat.

Gratitudo. *Ut quid*, for *quare*.

In locis dissitis, for *longè remotis*.

Juramentum, for *jusjurandum*, *sacramentum*.

Ore ad os aliquem alloqui.

Nepos ex fratre.

In ditione Leodicensi subsistam.

Ubi leonina pellis non pertingit, *vulpinam asserere oportet*, for *quo non pertinet*.

Mens amanuens.

Dio asserit aliter vixisse Senecam, *quàm scripserit*, for *affirmat*.

Rerum circumstantiæ, for *attributiones*.

Lenocinium circumponere dolori, for *delinimen-*
tum.

Te

*Te volo meum amicum & crebrum inuisorem
esse, for visitatorem.*

*Quid agas, fac me scitiorem, for scientem, certi-
orem.*

Ex corde, ex pectore dico, for verò, serid.

Invalentia mea causam sustinet, for invaletudo.

Aequitas ipsa sententiam à me donet.

There are a great number too of *Causabon's*
Neoterisms: as,

*Complices conjurationis, for affines, participes,
populares, conscii.*

Consequentias elicere.

Carentia, for orbatio, detractio, caritas.

*Rebus sic stantibus, for his rebus, quomodo nunc
est.*

Tenetur nuptias cogitare, for debet.

Mutuo rogare pecuniam, for mutuam.

Tu unus à multis retro seculis extitisti.

Tuas laudes attaminare.

Errant in observantiâ hujus rei.

Risum alicujus tollere, for movere alicui.

Turpis & defædus mos.

*Conciliare duas lectiones diversas, for in concor-
diam vel consensum redigere.*

Libri manuales, for manu descripti.

*Multum sibi in barbaris dictionibus permiserunt,
for vocabulis.*

Versus penultimus, & antepenultimus.

Cibi aliis indicti & innominati.

Error memorialis.

Multoties,

Multoties, for *Sæpius*.

Judiciosissimus.

Balbutie laborare.

Monstruositas.

Thuanus's novities are almost innumerable ;
such are,

Nallatenus, for *nihil penitus, omnino non, nullo modo*.

Juxta veterem sententiam.

Nostra & retrò seculorum memoria, which, tho' *Schottus* the Jesuit boasts for *Ciceronian*, yet is no more worthy of *Tullie* than *Congruè loqui*, which being swallowed up by the Monks, he makes use of.

Pejere in Deum.

Impar contra tantam multitudinem.

Vir nupsit puellæ.

Literæ fiduciariæ, for *Autoritates*, commonly called *Credenciales*.

Caligæ, for *Braccæ*.

Improperare alicui, for *exprebrare*, since *Varro* used it for *intro properare*.

Obiter notandum.

Dejerementa in Deum.

Ad mortem damnare aliquem, for *capitis*.

Ne ipsorum dignitati tractu temporis præjudicetur, for *ne in posterum fraudi sit*.

Dietim, for *in singulos dies*.

Ultroneus, spontaneus.

De rerum statu optimè instructus.

H Pen

Per trasennam appellare.

Nay the so much admired *Barclay's* novel words and phrases would fill a good large Volume, I shall therefore pass them by in silence : for to endeavour to purge away the filth of his writings, would be a matter of as great loathsomeness and difficulty as to cleanse *Augeras's* Stable ; and if *this* requir'd a River of Water, *that* would ask a Sea of Ink.

It is a vulgar modern error to write or speak *octuaginta*, or *quatuor viginti*, *octuagesimus* and *octuagenarius*, for *octoginta*, *octogesimus*, *octogenarius*.

Nonies, for *novies*. *Vigesies*, *trigesies*, *quadragiesies*, *septuagesies*, *octogesies*, *nonagesies*, *centesies*, *millesies*, for *vicies*, *trices*, *quadragies*, *sexagies*, *septagies*, *octogies*, *nonagies*, *centies*, *millies*.

Indignor, *quandog*; *bcnus dormitat* *Homerus*.

I am grieved that the incomparably learned, great and good, *Gerard John Vossius* should be now and then caught napping in his (tho', to give the old Gentleman his due, he apologizes for fear of the worst) in his excellent Books *de Vitiis sermonum* ; where he says,

Desitâ Romæ sermonis puritate, & nondum collapsâ Romanæ linguæ puritate.

Acceptum Ægyptiis ferimus Zythum, for *referimus*.

Decerptum for *discerptum*.

Animus mihi est ita tractare literas, ut neminem depretiem.

Ab

Ab iis oris longè diffiti erant Daci. In terras longinquas, diffitâsq; for remoti & remotas.

Hodièq; for hodie quoque.

Juxta Stoïcos, for secundum Stoïcos, de Stoïcorum sententiâ.

Collaterales sunt, quorum alter alterius latus claudit; for which Horace said tegit, Catullus adhæret.

Mutuo sumere est mutuari, for mutuam.

Non vero, for non autem.

Nuspîam clatrus legitur. Nuspîam æquè peccatum. Hoc nuspîam extat, for nusquam.

Ex Hispaniâ Pænos petaturi obiter visemus Sarcos, for pretereuntes; or in Greek ἐν πείρω, ἐν πείρω, ὁδὸν πείρω. In transitu, in transcurso, per viam.

Primum universè aliqua præmittam de longè vetustissimis Æuropæ linguis, tum particulatim dicam de linguæ Latinæ natalibus, for separatim, seorsum.

Passivus est error, for vulgaris, by his own confession.

Præclara eorum reperta; sine quibus esset, defraudaremur magnâ doctrinarum parte, for absq; quibus esset, &c.

But certainly there is nothing can make Latin so impure, and debase it so much, as Xenism, or Peregrinity;

Which is the usage of Latin words in conformity

formity to the *Idiotisms*, or proper custom of other Languages. And this Vice, this *κακὸς ἡλις* as the *Greeks* call it, this foolish affectation, began so early to taint the *Latin* Tongue, that *Sallust* himself cannot plead not guilty, when charg'd by *Quintilian* for saying *Amat fieri*, in imitation of the *Greek* Idiom *φιλεῖ ποιεῖσθαι*, for the *Latin* *solet*.

Muretus also, among other learned men, must pardon my boldness, if I call him *κακὸς ἡλος*, for saying, *Non me latet*, because forsooth *λανθάνω* & *λέγω*, whence *lateo* seems to be formed, is construed with an Accusative Case; whereas *Latet me* is no more *Latin* than *Patet me*. Nor indeed did ever *Lucretius*, *Plautus*, or *Cicero* use other than *latet mihi*.

For why? Because forsooth the *Greek* is a Language of great elegancy, will it be therefore praise-worthy always to use *Latin* words after the *Greek* way? Why then let us e'en say with *Vitruvius*,

Nummus ex auri, & Poculum ex ligni, and *studium in furiis*,
for *ex auro*, *ex ligno*, *in fure*;

because a Writer of *Augustus's* age thought good thus to *Grecissate*.

And in no wise less is *Tacitus's* evil-affectation, who in the beginning of the 5th. Book of his *Annals* writes thus: *Titus, ut superior sui jam crederetur, decorum se, promptumq; in armis ostendebat.*

Here

Here our Historian indiscreetly imitates the Greek custom, saying *superior sui* for *superior se*; which *Lipſius*, not discerning, and yet well knowing it was not right *ſterling Latin*, did what Criticks commonly do, viz. go about to correct what they do not underſtand, and ſo endeavoured ridiculoſly to amend, and ſet it to rights thus; *Titus ut ſuper fortunam crederetur, &c.*

Moreover, if we conſult Reason (which *Cicero* adviſeth all learned men to uſe as a Teſt, or Touch-ſtone, to try, refine, and purifie the corrupt cuſtom of ſpeaking) we ſhall find that 'tis abſurdly done of him who after the Greek cuſtom dares ſay *Superior illius*: for in the Greek there is ſuppreſſed the Prepoſition *προς* or *προς*, which governs the Genitive Caſe; but in the *Latin* *præ* is ellipted, which ever governs an Ablative Caſe.

In Greek therefore by regular Syntax we ſay, *Μείζων πρὸς τούτων ἢ ἀγαπῶν*; but figuratively and uſually, *Μείζων τούτων*. In *Latin* according to Rule, *Major præ his charitas*; by a Figure, *Major his*. If you ſay *Major horum*, why then you *greceſſate*, and are *cacozélous*, laying aſide both your Reason and Judgment:

But more intollerable are they, that ſoiſt upon the *Latin* Tongue the Idioms of living Languages, as the moſt learned Jeſuit *Johannes Mariana* did in that; *Rex ſumtus iſtos excuſare debet*, for *compendifacere*, *ponere ad compendium*, *ſumtibus ſuperſedere*; becauſe in the *Spaniſh* Idiom it is ſaid, *Eſcuſar los gaſtos*.

So *Lipſius*, *Orientalis Imperatores in ſpecie, geſtu & cultu magis curioſi aut affectati*, for *iſta talia magis aucupantur*, *venantur*, *nimio ſtudio perſequuntur*, *ſunt putidi & nimii in talibus*; becauſe indeed the *Italian* Idiom bears it: ſc. *E troppo affectato in queſto*.

So *Thuanus*, *Rex Episcopum aliquando deponere poteſt*; for *Episcopatu abigere*, *exuere*, *movere*, *removere*, *dimo- vere*, *depellere*, *derrudere*, *deſicere*, *abire*, *cogere*, or *Episcopatum alicui abolere*, or *abrogare*.

His alſo is this, *Viginti ad minus dies*; becauſe, you muſt

must know, the French say, *Au moins*; the Italians, *Almeno ò manco*; the Spaniards, *A lo menos*; which the Latins express thus, *Minimum, quod minimum est, minime* and sometimes *saltem, duntaxat, cerè, at, vel*.

And this reminds me of a novel expression that Dr. Busbey, after Pasor upon the Verb *αἰσῶ*, uses, viz. *ut plurimum* [most an end] I know not by what authority: Pasor, says he, in *Lexico N. T. ad verbum αἰσῶ*; *ut plurimum dicit resumì 1, quæ in indefinito primò abjicitur*. Gr. Gram. Rud. p. 298.

There are some of our own Country-men too, that being deceived by the Idiom of our Mother-Tongue, stick not to say, *Fidem dare alicui*, for *credere*; because we commonly say, to give credit, or trust, to any one, or any thing. Nay Dr. Robinson in his Phrase-book commonly called *Winchester-Phrases*, appoints it Children for a Phrase. Phr. 186. Title, *To believe or credit*. Whereas *Fidem dare alicui* is to promise, or pass ones word to any body. Nemppe (saith Scioppius) *cum fidem tibi dedi*, i. e. *promisi, ac veluti fidem meam apud te deposui, tu mihi fidem habes, sive est mihi apud te fides; hoc est, Tu mihi credis*. Instead of which, *Ausonius*, *Manutius*, *Scaliger*, alias *Burdo*, and Dr. Robinson in the fore-cited place, say newly and barbarously, *Tu mihi fidem adhibes*, whenas *adhibere fidem* is *afferre fidem ad rem aliquam, uti fide*, even as *adhibere diligentiam*. And here give me leave to observe to you, that *Lucretius* innovated in saying *Fidem dare*, for *persuadere, facere ut res habeat fidem*, or *credatur*. l: 5. *Dictis dabit ipsa fidem res forsitan*---which he presently interprets thus; *Hoc ratio potius quam res persuadeat ipsa*. But note, *Fidem habeo* signifies one while *credere*, other whiles *credi*, or *credibile esse*.

Certainly Mr. Merryweather shew'd himself to be more skilful in foreign and ancient customs, than in the vernacular practice and usage of the Language of his own Country, when in his *Latin Translation of Religio Medici* he turns this passage of the Author, "Yet have I

not

“not so shaken hands with those desperate Resolvers,
 “[Roman-Catholicks] as to stand in diameter & at swords
 “point with them, we have reformed from them, not
 “against them; thus: “*Nec tamen in vecordem illum per-*
 “*tinacium hominem gregem memet adjungo, ita ut iisdem*
 “*ex diametro repugnent; ab illis, non contra illos refor-*
 “*mationem instituiamus.*---Neither Latin, nor Sense!
 for, *Nec tamen vecordi illi pertinacium hominum gregi ita*
valedixi, ut iisdem ex diametro repugnem, &c.

Nay, what is stranger still, a witty and ingenious Phy-
 sician has had the misfortune in divers places of his Book
 to write neither Concord nor Government true. A Pa-
 radox! Well, take down Dr. *Tho. Skinner's Motus compo-*
sti, turn to pag. 111. *Dum Aurangii auctoritatem apud*
Ordines imminutam irer, cuncta ipse administravit solus;
 for *imminutum*. To pag. 113. *Unam interim [navim] im-*
mensis opibus refertam, & pulcherrimis fatifcentem ictibus vo-
racior pelagus hausit, for *voracius*. To pag. 140. *Cernere*
erat rutilantium hinc flammularum fulgor, illis ruentium prope
tedorum fragor; for *fulgorem, fragorem*. Ohe! *jam satis*
est, Ohe! If your spleen be not ready to crack, I could
 furnish you with more such as these be, not only *Xe-*
nisms, but even *Barbarisms* and *Solecisms*, (collected out
 of English Authors, Latin Treatises) which I have in store
 lying by me, as finding them matter of almost every
 tormenting observation.

-----*Pudet hæc opprobria nobis*

Et dici potuisse, & non potuisse refelli.

There is yet one offence more, which unskilful men
 do often unwarily commit against the purity of the La-
 tin Tongue, whereby, tho' the words of a sentence be
 neither barbarous, antique, nor novel, and the Construc-
 tion nor false, nor *cacozélous*, the Language suffers ex-
 tremely. You'll say, what can this be? Why, I answer,
 'tis *mala junctura*, 'tis an unlawful joyning of words to-
 gether, never warranted by the practise of the purest Age.

Of this Crime are those *Onocrotali*, those *Latin-bablers*
 most

most notoriously guilty, who value themselves highly upon their prating, where they chance to come, *Latin* unlatinly & rudely to the listning & all-admiring *Semias*.

How oft have I blush'd to hear these Asses bray out

Vigilant milites in monte, for *speculantur de monte*:

Janizarii tentant frangere aciem Polonorum, for *nantur aciem perrumpere*. (exercitum:

Dimisit suos milites Rex Gallicus, for *dimisit copias* or

Impedivit commeatum Dux Lotharus, for *interclusit*.

Triduum victu carebant Christiani, for *re frumentaria*.

Duxit vineas, for *egit*.

Primi in consilio, for *consilii principes*:

Reportarunt prædas, for *egerunt*.

Milites monuit, for *hortatus est*.

Signum fecit, for *signum dedit*:

Renovavit prælium, for *restituit*, or *redintegravit*.

Aciem ordinavit, for *instruxit*.

Tutò redierunt Christiani, for *receperunt se*.

Misit ad succurrendum, for *misit subsidio*.

Fecerunt vim, for *impetum fecerunt*.

Magnis viis contendit, for *magnis itineribus*.

Perdedit opportunitatem, for *amisit occasionem*.

Facere orationem, for *habere*.

Agere verba, for *facere*. *Facere gratias*, for *agere*.

Dammum pati or *facere*, for *dare*.

Facturam pati or *dare*, for *facere*.

Contumeliam facere or *dare*, for *pati*; and such-like.

And now, my young Sailers in the wide & perillous Ocean of the *Latin* Tongue, I have discharg'd the duty of a faithful Pilot, I have pointed out to you all those Quicksands, Shelves, and Rocks, upon which others, not altogether unskilful Mariners, both of the last and present Age, have, and do yet daily split: It is yours to advert diligently to my directions, to lanch forth your Vessels cautiously, lest after a heedless and temerarious Wrack, you fall a Sacrifice to those gaping Sea-monsters, unlamented, because fore-warn'd, and unpitied;